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43. 484

Officium Eucharisticum.

A

PREPARATORY SERVICE

TO

A DEVOUT AND WORTHY RECEPTION

OF

The Lord's Supper.

TO WHICH IS ADDED,

A MEDITATION FOR EVERY DAY IN THE WEEK.

BY EDWARD LAKE, D. D.

ST. LUKE xxiv. 36.

He was known to them in breaking of Bread.

THE THIRTY-FIRST EDITION.

OXFORD,
JOHN HENRY PARKER.

MDCCCXLIII.

BIBLIOTHECA BODLEIANA

Imprimatur

Hic Liber (*cui Titulus*, Officium Eucharisticum.)

Anton. Saunders.

Ex Ædibus Lambeth,
Junii 13, 1677.

OXFORD:
PRINTED BY I. SHRIMPTON.

Preface.

ANTHONY à Wood gives us this brief account of the compiler of the following Office: "Edward Lake, a Minister's son, was born in the city of Exeter, entered a Commoner of Wadham College in 1658, elected Scholar of the said College in 1659, aged eighteen, or thereabouts; but before he took a degree he went to Cambridge, where he took both belonging to Arts, entered into Holy Orders, became Chaplain to James Duke of York, and Tutor and one of the Chaplains to the Lady Mary his daughter. Afterwards he commenced Doctor of Divinity, became Prebendary and Archdeacon of Exeter, and Rector of the united parishes of St. Mary Hill and St. Andrew Hubbard in London [30th of November, 1682]. He hath written: "*Officium Eucharisticum: A Preparatory Service to a Devout and Worthy Receiving of*

the Lord's Supper. Lond. 1673, 1674, 1677. 8vo. and 12mo., &c. It is a collection out of primitive Liturgies and from that of the English Church, as also out of the Devotions of Bishop Lanc. Andrewes, Bishop John Cosin, and Archbishop William Laud[a].

"*Meditations for Every Day in the Week*. These are printed with the third edition of the former book, and in other editions that follow, but seem to have been written by another hand[b].

"Several sermons, as (1.) A Sermon preached at the Church of St. Mary-le-Bow, before the Lord Mayor and Court of Aldermen of London, on the 30th of January, 1683, being the Anniversary Day of Humiliation for the Martyrdom of King Charles I., on 2 Sam. i. 18. Lond. 1684. 4to. (2.) A Sermon preached at the Anniversary Meeting of the Sons of the Clergymen in the Church of St. Mary-le-Bow, on Thursday, 7th of

[a] The present edition is printed from the eleventh, and compared with the sixth and one still earlier, of which the title-page is lost. Later editions have been examined, viz. the twenty-eighth and thirtieth, but in them the text has been corrupted.

[b] See the *Dedication*.

December, 1693; on Heb. xiii. 7. Lond. 1694. 4to.[c]"

The following *Eucharistic Office* is a reprint of that mentioned above by Anthony à Wood. The *Imprimatur* prefixed, and the evident popularity which had brought it in 1743 to the thirtieth edition, may entitle it to some consideration, and excuse a layman for undertaking to republish it. It is not pretended that it is calculated to take precedence of all other books on the same subject, or that it is itself free from imperfections. However, it gives a place to many points which have been in abeyance in the English Church, and as it does so, it may serve at least a temporary purpose, and be a preparation for other books which may give a greater

[c] The kindness of the Rev. W. J. Rodber, the present Rector of St. Mary-at-Hill, enables the Editor to add the following notice from the Parish Register, viz. that Dr. Lake died at the age of sixty-three, and was buried in the Church (now destroyed) of St. Catharine, by the Tower, on the 1st of February, 1702; and that he was the author of sixteen sermons on some particular occasions, published in 1705. The Parish Church of St. Andrew Hubbard was burnt at the fire of London, and never rebuilt; the Parish was annexed to that of St. Mary-at-Hill.

prominence to these (unhappily) forgotten truths. Nor is this an unthankful office. How many of the best men have done much which they knew must pass away when the end for which they did it has been obtained, content, like the Blessed Baptist, to see others enter into their labours and themselves decrease, if only their LORD increased! How much more should we be thankful, if but one truth be through us more firmly fixed in a single mind!

It is not necessary to enumerate the doctrines and practices alluded to; some, however, may be mentioned.

The essential truth that the Blessed Eucharist is a Sacrifice [d], no less than a Sacrament, will be found here. How men called Christians could ever conceive otherwise, and how Priests could ever teach otherwise, is only one among those many anomalies, at this time existing in our Church: we cannot conceal it from ourselves that there are men in our Church who deny the Real Presence of

[d] It should be mentioned here that in the later editions a remarkable alteration was made in a passage, evidently with a view to remove out of sight this truth which Dr. Lake intended to convey.

our Blessed Lord's Body and Blood in the Christian Sacrifice, and that they continue in it unrebuked. Connected with this doctrine is the practice urged by our author, of receiving the adorable Body of our Lord *fasting*.

As might be looked for in the devotional work of any good man, the necessity of Almsgiving, Prayer, and Fasting is urged; and to those who are precluded from the use of the Catholic Offices, and yet would "seven times a day" praise the Lord, the services for Friday may suggest a method of doing so. To facilitate reference the Editor has headed the pages with the divisions which exist, indeed, in the text, but with some obscurity. Other points are, the explanation of the fourth Commandment, of the Fasts and Festivals ordained through the Church; the value of good works; bodily mortification; reverence towards the Altar; the typical meaning of the Priest's actions during the Consecration of the elements; the guardian ministry of Holy Angels and their especial presence at the Holy Eucharist; the commemoration of Patriarchs, Prophets, Apostles, Martyrs, Confessors, Holy Virgins, pious Matrons, and devout Widows, and, above all, of the most Blessed Virgin

Mary; the frequent use of the Psalms of David, the Church's Manual of Devotion; and the high importance—(O that our Priests would regard their power more as a *duty* than a *right*, and command us *individually*, not in words which have lost their meaning, to come to them for the blessing)—the high importance of Confession and Sacerdotal Absolution.

God grant that this reprint may, though in ever so slight a degree, promote the desire of Unity and the Communion of Saints. Deeply did the compiler mourn over the "shattered and distressed" condition of "the miserable divided Church in which we live," nor can he be called a faithful son who would not do his utmost to build up her breaches. Be it our prayer, who are laymen, that our Spiritual Rulers may be our guides to the Unity of the Faith; and may our Church enjoy "a portion of all the good prayers" of the Blessed Saints "in Heaven," and of all good Catholics "on earth," through the sole immediate intercession of Him, whom we receive in the Holy Eucharist.

A. J. C.

ORIEL COLLEGE,
The Feast of the Annunciation,
1843.

TO

Her Royal Highness the Princess of Orange[a].

MADAM,

WHEN I first resolved a third review of these rude Collections, I was easily persuaded by my friends to address them to your Highness, not out of a design to beg your shelter and protection of them from the ill usages of a censorious and inhospitable world, not out of an overweening desire of raising an obelisk to my otherwise perishing and private memory, though I know that your authority will keep them in breath long after the author shall have expired his; nor out of an innocent ambition to proclaim my obligations to your Highness, which are more and greater than can be crowded into an Epistle.

[a] In the earlier editions, "To the Lady Mary, eldest daughter of his Royal Highness the Duke of York."

These, indeed, are the usual pretences of Dedications, but my aim is higher, and directed to a more important end, by telling the world how good, how religious you are, to encourage you to be more so. And yet in attempting this I may seem impertinent; because you are become your own theatre; every scene of your life is so generally known (whilst the world is a spectator to applaud and admire you) that it were even an impardonable arrogance in a man of my mediocrity either to think of adding any thing to your Highness's lustre, or to believe I need open my readers' eyes. The gravity and sweetness of your mien, the affability of all your comportments, the virtue, innocence, and goodness of your life, your resolved constancy in adhering to the religion of our Church, your frequent and devout retirements into your closet, your unwearied attendance at your Chapel and Altar, are sufficiently obvious, that the bare knowledge of your Highness hath been enough to render you beloved, which yet one cannot but do with a most profound respect. And, Madam, you have often encouraged me to tell you, that these endowments will ever

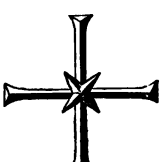
more import and stead you than any external or worldly ones, wherewith too you are abundantly provided. The celsitude of your descent only enrols your name in the catalogue of the great, is secular and transitory, calculated for this world: but it is your grace and virtue that writes it in the Book of Life. Beauty is fading, grandeur is fugitive, the wreaths of civil honour are withering; but your godliness is a crown that shall not fade away, gloriously set off with a diffusive charity, a great humility, and an exemplary devotion; to the improvement of which your Highness hath made me proud to say, that these devotionals have not a little contributed. As to the *Meditations* subsequent to them, they were written by a reverend person of this Church, a true lover of souls, (as some eminent persons about this Court have abundantly experienced,) and you have professed yourself delighted with them, and benefited by them. God Almighty make them all effectual to the furtherance of your spiritual good, and eternal blessedness! And may that good God still multiply upon you His blessings; may your soul be still precious in His sight, as the apple of His eye, as the

signet upon His right hand! May He preserve you steadfast and unmoveable, always abounding in the work of the Lord, in the constant exercises of your holy religion (wherein you have been happily educated), amidst all the gaudy divertisements of this vain and transitory world, which is the no less hearty than dutiful prayer of,

Madam,

Your Highness's most humble,
most devoted, and most faithful
Servant and Chaplain,
E. LAKE.

St. James's,
June 3rd, 1677.



To the Reader.

Good Reader,

This little manual of directions and prayers for the Holy Communion first designed for a private use, now shews itself in public, on presumption it may help thee in thy closet-retirements towards a pious preparation thereto, and a worthy reception thereof.

I will not be tedious in prefacing it; only I cannot say it is mine, but a collection; and recommends itself unto thee clothed in the language, not of any private conception, (of such the world is already full enough,) but of primitive Liturgies; of that of our holy Church and some of the most devout Fathers of it, Bishop Andrewes, Bishop Cosin, and that great and good man, Archbishop Laud, who lived a Patron of it, and died a Martyr for it.

The collector is not curious, or solicitous to think, how it may go down with a sort of people, whose unwieldy zeal hath transported them under a pretence of spewing out Popery, to disrelish and traduce any thing that is primitive: but the sober and devout Christian, who lives in the communion of this Church, he is secure of. And that it may further thee in the attainment of our common salvation, is his sincere and hearty desire; in return to which, he begs thee nothing, but to recommend him now and then in these thy private addresses to the Throne of Grace.

[Requiescat in Pace.]

A

PREPARATORY OFFICE

FOR THE

HOLY COMMUNION.

THE nearest and most solemn intimacy and communion we have with God in this world is exhibited to us in the blessed Eucharist; that is to say, the Sacrament of the Lord's Supper; wherein (according to our Church Catechism) the Body and Blood of Christ are verily and indeed taken and received by the faithful; and hence it is called by St. Paul, 1 Cor. x. 16. the Communion of His Body and the Communion of His Blood; so that by a due and worthy par-

ticipation hereof, we are really incorporated into Christ; we dwell in Christ, and Christ in us; we are made one with Christ, and Christ with us: in regard of which invaluable privilege, as well as the great dangers which threaten unworthy addresses hereunto, now especially we should enter into, and heed ourselves, being careful to perform all devotional acts of worship and piety which may conduce to a good acceptable celebration of so Divine a mystery; St. Paul hath comprehended them all under this one word and duty of *examination* (1 Cor. xi. 28), which includes more than we can readily conceive: I shall not insist upon those Graces of Faith, Repentance and Charity, about which it should be chiefly conversant; but do immediately proceed to those preparatory acts of devotion which should be exercised in order to a due reception of this blessed Sacrament.

I begin then, as you should in this, and in all other duties of religion, IN THE NAME OF GOD; and exhort, that having received notice from God's Priest of a Communion to be celebrated the next Sunday, you forthwith set yourself to this great work, of fitting yourself for a right participation thereof. Whatever you do, let this be ever and anon uppermost in your thoughts that whole week, reflecting on your spiritual estate, and especially on that time which God

hath lent you from your last reception; what graces you have improved, what duties you have omitted, what sins committed; out of a hearty resentment of which, breathe forth sometimes these, or the like pious ejaculations;

I HAVE sinned; what shall I do unto Thee, O Thou preserver of man! Lord, I am not worthy to come under Thy roof; but speak the word only, and Thy servant shall be healed.

Adding these two Collects to your private devotions, both at morning and evening that whole week.

ALMIGHTY GOD, who of Thy tender mercy didst give Thine only Son Jesus Christ, to suffer death upon the Cross for our redemption, and didst institute, and in Thy Holy Gospel command us to continue a perpetual memory of that His precious death, until His coming again: hear me, most merciful Saviour, I most humbly beseech Thee, and make my groanings, my desires after this Holy Sacrament, answerable to my needs of it. But, O Lord, how shall such a wretch as I dare to approach Thy holy Table? How shall I presume to take the children's

Bread, who am as a vile dog in Thy sight? I have often trampled those precious things under foot, either carelessly neglecting, or unworthily receiving those holy Mysteries; O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to stay away; for where shall this polluted soul be washed but in this fountain opened for sin and for uncleanness? Hither then I come; and Thou hast promised, that him that cometh to Thee Thou wilt in no wise cast out. Grant me, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood. *Amen.*

I WILL not presume to come to Thy Table, O merciful Lord, trusting in mine own righteousness, but in Thy manifold and great mercies, declared unto mankind in our Lord Jesus Christ; for whose sake, give me, I pray Thee, such a preparation of soul as may qualify me for a worthy approach thereunto: to this end, make me heartily sensible of my sins and unworthiness; raise up my dull

and earthy mind from groveling here below, and inspire it with a holy zeal to seek those things that are above: let that infinite love of Christ in dying for so wretched a sinner inflame my soul, and kindle in me that sacred fire of love to Him again, and to all those whom He hath given me command and example to love, enemies as well as friends, and that for His sake: clothe me, O Lord, in the wedding garment; and make me, though of myself a most unworthy, yet by Thy mercy, an acceptable guest at Thy table, that I may not eat or drink my own damnation, but salvation through Jesus Christ our Lord. *Amen.*

Having recommended yourself unto God with these or the like Collects, in your private retirements, I do earnestly exhort you to frequent the public prayers of the Church; (nothing but a charitable, or some very urgent occasion can, this week, or, indeed, should at any time excuse you;) and to attend them with all possible devotion: watch yourself now especially, your thoughts, words and actions, that they be not wicked nor vain; or, if at any time they should, that you forthwith recal and check yourself, saying or thinking thus,

Lord have mercy upon me!
Christ have mercy upon me!
Lord have mercy upon me!

I SAID, I will take heed to my ways, that I offend not with my tongue. O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to me such strength and protection as may support me in all dangers, and carry me through all temptations; through Jesus Christ our Lord. *Amen.*

Set apart the Friday of every such week as a day of holy fasting and abstinence, rising earlier than usually; if your health will permit you, at five of the clock; and being apparelled and ready, you may retire to your ordinary morning prayers.

I will not presume to confine you to those at the end of this book, but do suppose you already fixed; however, peruse them, and possibly they may suit your condition, they will undoubtedly your devotion. Subjoin to them on every such Fasting-day the two Collects for Preparation to the Communion above written [p. 3], as also the 130th Psalm.

1 Out of the deep have I called unto Thee, O Lord: Lord, hear my voice.

2 O let Thine ears consider well: the voice of my complaint.

3 If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with Thee: therefore shalt Thou be feared.

5 I look for the Lord, my soul doth wait for Him: in His word is my trust.

6 My soul fleeth unto the Lord: before

the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy : and with Him is plenteous redemption.

8 And He shall redeem Israel : from all his sins.

Glory be to the Father, &c.

As it was in the beginning, &c.

Arising from prayer, you must presently set yourself to recollect your life past, especially since you last received, by that catalogue of sins set down at the end of this book, reading it consideringly over, and at every particular ask your soul, *whether you are guilty of that sin ?* and commit to writing those sins you discover yourself guilty of, with their respective aggravations, viz., if they were committed against knowledge, or on mature deliberation, or against the resistance of conscience, &c.

Pie Pelicane Jesu Domine, me immundum munda Tuo Sanguine.

I suppose this duty of self-examination, most necessary to this great work, despatched by nine of the clock; when taking the paper in your hand, humbly prostrating yourself, say:

The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the sanctuary.

Then kneel and pray,

PSALM VI.

1 O Lord, rebuke me not in Thine indignation: neither chasten me in Thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but Lord, how long wilt Thou punish me?

4 Turn Thee, O Lord, and deliver my soul: O save me for Thy mercies' sake.

5 For in death no man remembereth Thee: and who will give Thee thanks in the pit?

6 I am weary of my groaning : every night wash I my bed : and water my couch with my tears.

7 My beauty is gone, for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed : they shall be turned back, and put to shame suddenly.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

O God, to whom vengeance belongeth, shew Thyself, but let it be in pity and compassion to Thy wretched and unworthy servant, who in all humility confess myself a wicked and sinful creature. I acknowledge those sins, which, if I would, I cannot hide from Thee, my sins of pride and vain-glory, of hatred and envy, of gluttony and wantonness ; I accuse myself of my wicked desires

and thoughts which I have conceived *, of my wanton and evil words which I have spoken *, of my naughty and ungodly deeds which I have committed *. I acknowledge and bewail these my manifold sins and wickednesses, which I from time to time most grievously have committed by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father, for Thy Son Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord. *Amen.*

* At these marks have recourse to those sins noted in your paper.

Forgive me my sins, O Lord; forgive me the sins of my age, and the sins of my youth; the sins of my soul, and the sins of my body; my secret and my whispering sins; my presumptuous and my crying sins;

the sins that I have done to please myself, and the sins that I have done to please others.

Forgive me my wanton and idle sins; forgive me my serious and deliberate sins; forgive me these sins which I know, and those sins which I know not; the sins which I have laboured so long to hide from others, that now I have even hid them from my own memory: forgive me them, O Lord, forgive them all; of Thy great mercy let me be absolved from all my offences, and of Thy bountiful goodness let me be delivered from the bands of those sins, which by my frailty I have committed. Grant this, O Heavenly Father, for Jesus Christ His sake, our blessed Lord and Saviour. *Amen.*

Adding this short Litany, and the following Prayers, which on any other Friday or Fasting-day may be of use to you, omitting only the prayer for preparation to the Sacrament.

O God, the Father of Heaven, have mercy upon me a most miserable sinner!

O God the Son, Redeemer of the World, have mercy upon me a most miserable sinner!

O God the Holy Ghost, proceeding from

the Father and the Son, have mercy upon me a most miserable sinner!

O Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon me a most miserable sinner!

Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins: spare me, good Lord, spare Thy servant, whom Thou hast redeemed with Thy most precious blood, and be not angry with me for ever.

Spare me, good Lord!

From all evil and mischief, from sin, from the crafts and assaults of the devil, from Thy wrath, and from everlasting damnation,

Good Lord deliver me!

From all blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and from all uncharitableness, *Good Lord deliver me!*

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil,

Good Lord deliver me!

From, &c. (Here repeat those sins of which you have found yourself guilty, and noted in your paper.) *Good Lord deliver me!*

From hardness of heart, from contempt of Thy word and commandments, from any evil thought which may assault and hurt my soul, *Good Lord deliver me!*

From all adversities which may happen to the body, from noisome and infectious diseases, and from sudden death,

Good Lord deliver me!

By Thine Agony and bloody Sweat, by Thy Cross and Passion, by Thy precious Death and Burial, and by Thy victorious Descent into hell,

Good Lord deliver me!

By Thy glorious Resurrection and Ascension, and by the wonderful Coming of the Holy Ghost, *Good Lord deliver me!*

In all time of my tribulation, in all time of my wealth, in the hour of death, and in the day of judgment, *Good Lord deliver me!*

I who am a most miserable sinner, do beseech Thee to hear me, O Lord God; to keep and strengthen me in the true worshipping of Thee; and to give me grace to serve Thee in righteousness and holiness all the days of my life,

I beseech Thee to hear me, good Lord!

That it may please Thee to rule my heart

in Thy faith, fear, and love; and that I may evermore have affiance in Thee, and ever seek Thy honour and glory,

I beseech Thee to hear me, good Lord!

That it may please Thee to be my defender and keeper, giving me the victory over the world, the flesh, and the devil,

I beseech Thee to hear me, good Lord!

That it may please Thee to endue my soul with grace, wisdom, and understanding,

I beseech Thee to hear me, good Lord!

That it may please Thee to give me an heart to love and dread Thee, and diligently to live after Thy commandments,

I beseech Thee to hear me, good Lord!

That it may please Thee to give me increase of grace, to hear meekly Thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit,

I beseech Thee to hear me, good Lord!

That it may please Thee to strengthen me when I stand, to comfort and help me when I am weak-hearted, to raise me up when I fall, and finally to beat down Satan under my feet,

I beseech Thee to hear me, good Lord!

That it may please Thee to succour, help,

and comfort me, when I am in danger, necessity, and tribulation,

I beseech Thee to hear me, good Lord !

That it may please Thee to give me, as at all times, so now especially, due preparation of mind, that I may worthily participate this holy Sacrament,

I beseech Thee to hear me, good Lord !

To this end may it please Thee to forgive mine enemies, persecutors, and slanderers, and to turn their hearts,

I beseech Thee to hear me, good Lord !

That it may please Thee to give me true repentance, to forgive me all my sins, negligences, and ignorances, to endue me with a lively and stedfast faith, and a sincere resolution to amend my life according to Thy holy word. *I beseech Thee to hear me, good Lord !*

O Son of God, I beseech Thee to hear me.

O Lamb of God that takest away the sins of the world, *Grant me Thy peace.*

O Lamb of God that takest away the sins of the world, *Have mercy upon me !*

O Christ hear me !

Lord have mercy upon me !

Christ have mercy upon me !

Lord have mercy upon me !

Our Father, &c.—deliver us from evil. *Amen.*

O Lord deal not with me after my sins. *Neither reward me after mine iniquities.*

PSALM LI.

1 Have mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and

gladness : that the bones which Thou hast broken may rejoice.

9 Turn Thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from Thy presence : and take not Thy Holy Spirit from me.

12 O give me the comfort of Thy help again : and stablish me with Thy free spirit.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.

18 O be favourable and gracious unto Zion : build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.

Glory be to the Father, &c.

As it was in the beginning, &c.

O Lord, I beseech Thee mercifully to hear me ; and spare me, and all those who do confess their sins unto Thee ; that they whose consciences by sin are accused, by Thy merciful pardon may be absolved, through Jesus Christ our Lord. *Amen.*

O most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that Thou hast made ; who wouldest not the death of a sinner, but rather that he should turn from his sin and be saved : mercifully forgive me my trespasses, receive and comfort me who am grieved and wearied with the burden of my sins : Thy property is always to have mercy, and to Thee only it appertaineth to forgive sins : spare me therefore, good Lord, spare me, spare Thy servant whom Thou hast redeemed ; enter not into judgment with Thy servant, who am vile earth, and a miserable sinner ; but so turn Thine anger from me,

who meekly acknowledge my vileness, and truly repent me of my faults, and so make haste to help me in this world, that I may ever live with Thee in the world to come; through Jesus Christ our Lord. *Amen.*

Turn Thou me, O good Lord, and so I shall be turned; be favourable, O Lord, be favourable to Thy servant, who turns to Thee in weeping, fasting, and praying: for Thou art a merciful God, full of compassion, long-suffering, and of great pity: Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy: spare Thy servant, good Lord, spare me, and let me not be brought to confusion! Hear me, O Lord, for Thy mercy is great; and after the multitude of Thy mercies, look upon me, through the merits and mediation of Thy blessed Son Jesus Christ our Lord. *Amen.*

The Lord bless me, and keep me, the Lord lift up the light of His countenance upon me, and give me peace, now and for evermore. *Amen.*

The time following to eleven of the clock you may bestow in dressing, and fitting yourself for the public Prayers of the Church, which then you must by no means fail to be present at. In

the meantime, let no sinful thoughts possess your soul, no vain or idle communication proceed out of your mouth, but such as may tend to edifying. Examine, exhort, encourage your servants, or those about you, whom you have commanded, or who purpose to receive this blessed Sacrament with you; and be careful to avoid the conversation of those who may probably tempt you to sin and vanity.

Returning from Church or Chapel, about twelve of the clock, humble yourself again before God, and pray;

Our Father which art in Heaven, hallowed be Thy name: Thy kingdom come: Thy will be done in earth, as it is in Heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil. *Amen.*

Then the 32nd Psalm, still upon your knees;

1 Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For Thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto Thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so Thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, Thou shalt preserve me from trouble : Thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with Mine eye.

10 Be ye not like to horse or mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful all ye that are true of heart.

Glory be to the Father, &c.

As it was in the beginning, &c.

ALMIGHTY and everlasting God, who hatest nothing that Thou hast made; and dost forgive the sins of all them that are penitent; create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and most merciful Father, who for my many and grievous sins committed against Thee, and especially since the last solemn time of my humiliation and repentance, mightest most justly have cut me off in the midst of my days; but in the multitude of Thy mercies hast hitherto spared me: accept, I most heartily beseech Thee, my unfeigned sorrow for all my former transgressions; and grant that I may never so presume of Thy mercy, as to despise the riches of Thy goodness; but that Thy forbearance and long-suffering may lead me to

repentance and amendment of my sinful life, to Thy honour and glory, and my final acquittance and absolution at the last day, through Jesus Christ our Lord. *Amen.*

O Lord, make clean my heart within me:
And take not Thy Holy Spirit from me.

In the name of God, the Father, the Son, and the Holy Ghost. *Amen.*

I who am a wretched sinner, here personally appearing, and prostrate * unto the Majesty of the great and dreadful God, and in the presence of His holy angels; having in remembrance the exceeding mercies of His great goodness towards me, as in manifold instances, so especially in this, that in the day of my Christening I was so happily and holily vowed and dedicated unto God, to be His child, and to live in His continual service; and that contrary to the profession which was then made in my name, I have so many and sundry times so grievously violated my vows, and profaned my sacred promises, and employed my soul to the service of the world, the flesh, and the devil: at length recalling myself, and, with all lowli-

* Here throw yourself upon the ground.

ness and devotion, casting my soul and body prostrate before the dreadful throne of His justice, do acknowledge, confess, and yield myself a miserable wretched sinner, guilty of that Death and Passion which Christ once suffered for me upon the tormenting Cross: but turning myself to the throne of His infinite mercy, and with all my might and force, from the very depth of my heart, detesting the iniquities of my fore-passed life, I most humbly beg and crave pardon for the same, with an entire absolution from all my sins, even for the precious Death and Passion's sake of my Lord and Saviour, unto whom I promise and confirm again, I do avow and solemnly renew the sacred profession and loyal service and fidelity which was made in my behalf unto Him at my holy Baptism, renouncing unfeignedly the vanities of this wicked world, the lusts of the flesh, and the suggestions of the devil, and converting myself to my most gracious and merciful God: I desire, deliberate, purpose, and fully resolve, to honour Him, serve Him, and obey Him for ever hereafter; giving and dedicating to Him for this end the faculties of my soul and the members of

my body, to be His faithful, loyal and obedient subjects and servants for ever; without unsaying, revoking, or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God, the Father, the Son, and the Holy Ghost, to confirm me in this constant resolution of abandoning these my sins, and living a holy life; and to accept of this my broken and contrite heart, which He hath promised not to despise; entirely desiring His fatherly goodness, that as He hath given me a will and desire to purpose, so He would give me strength and grace to perform, all holy actions, through Jesus Christ our Lord.

Lord, I pray Thee, that Thy grace may always prevent and follow me, and make me continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

Lord, I beseech Thee, grant Thy servant grace to withstand the temptations of the world, the flesh, and the devil; and with a pure heart and mind to follow Thee the only true God, through Jesus Christ our Lord. *Amen.*

O God, whose nature and property is ever to have mercy and to forgive, receive my

humble petitions; and though I be tied and bound with the chain of my sins, yet let the pitifulness of Thy great mercy loose me, for the honour of Jesus Christ our Mediator and Advocate. ***Amen.***

O Saviour of the world, save me! who by Thy Cross and Passion hast redeemed me; help me, and save me, I beseech Thee, O God!

To the King eternal, immortal, invisible, and only wise God, who is the ever-blessed and adorable Trinity, be all honour and glory, now and for ever. ***Amen.***

Having thus ended your mid-day devotions, review your catalogue of sins: fix on that sin you find yourself chiefly addicted to, labour for a godly sorrow, and relentings of heart on the sight of it; resolve against all future perpetrations of it, carefully using all remedies which may tend to suppress it; to which purpose examine yourself concerning those occasions and inducements which did lead you to it, and provide as well as you can against them, noting in your book those occasions and remedies which Scripture, reason, or experience may prompt you to. As for example;

Suppose yourself guilty of *Irreverence*, or *want of devotion* in the service of God; write

down what doth commonly induce you to it, what remedies are most proper to the cure of it. Thus,

In the year 1842, March 25, being Good Friday, and the Annunciation of our Lady (or be it any other day), I fasted, being to receive the Communion the following Sunday; and in the exercise of this holy duty, on examination, I found myself much guilty of *Irreverence* in the worship of God, and discovered these temptations to it.

1. Too much addicting myself to childish and light deportment at all times; and therefore can hardly remit of it, when I come into God's presence.

2. Listening too much to the vain discourses, and observing the impertinent actions of others.

3. Want of consideration in whose Presence I am; to wit, of the great Majesty of Heaven; of that God, who, if I do not repent, will strictly call me to an account for these, and all other my sins, &c.

From which occasions you may perceive what remedies to use against it; as,

1. To labour for a grave and modest carriage of myself at all times, considering my age, quality, degree, &c.

2. To avoid vain and light persons; or if that may not be done, not to heed them, or seriously to rebuke them.

3. To entertain all lawful and dreadful apprehensions of the great God, who seeth what I do, and how I comport myself: as also of the holy Angels, who may truly enough be believed, from the intimations of the Apostles, St. John (Rev. viii.), and St. Paul (1 Cor. xi. 10), to be present at holy Mysteries.
4. To these may be added, lifting up my eyes to Heaven; or fixing them on the Priest; and not letting them loose on whatever objects may present themselves.

These I then resolved to consider, and practise; and will therefore frequently read them over:

Even so *Amen*: Lord, let Thy grace be sufficient for me! Lead me not into temptation, but deliver me from evil. *Amen*.

Then kneeling down, pray for *Devotion*, or for any other grace, the contrary sin whereof you have now found yourself guilty of, and resolved against. You will find prayers to this purpose at the latter end of this book. As for *Devotion*, thus;

Most great God, who hast not only permitted, but invited us needy and miserable creatures to present our petitions to Thee: O let me set a true value on this most in-

estimable privilege. I come unto Thee, O Lord, as a worm to my Sovereign Maker; I come as an heinous offender to a just and severe judge; let, I pray Thee, mine addresses in Thine house be with a reverence someway answerable to Thy awful Majesty; give me an hearty desire to pray, and such a pure intention and fixedness of mind upon Thee, that I may no more incur the guilt of drawing nigh unto Thee with my lips, when my heart is far from Thee; but may so ask, that I may receive; seek, that I may find; knock, that it may be opened unto me; that so from praying to Thee here, I may be translated to the praising Thee eternally in Thy glory hereafter, through Jesus Christ our Lord. *Amen.*

This exercise being finished about three of the clock, the time appointed for the Evening Service; at your return from the Church or Chapel, if you have not fully satisfied your own conscience, but require farther comfort or counsel, you are to go to some discreet and learned Minister of God's word (especially to him under whose ministry God hath placed you, not being curious or censorious in your choice as to this particular), and open your grief by Confession,

that so you may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of your conscience, and the avoiding of all scruple and doubtfulness.

This being done (as it ought to be) with submission and sobriety, you may with comfort retire into your closet, and upon your knees, say,

Our Father, which art in Heaven, hallowed be Thy name: Thy kingdom come: Thy will be done in earth, as it is in Heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil. ***Amen.***

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit; that I may perfectly love Thee, and worthily magnify Thy holy name, through Christ our Lord. ***Amen.***

Then read upon your knees the Ten Commandments, as they are set down in our Communion Service.

God spake these words, and said, I am the Lord thy God, thou shalt have none other gods but Me.

Lord have mercy upon me, and incline my heart to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands, in them that love Me, and keep My Commandments.

Lord have mercy upon me, and incline my heart to keep this law.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Lord have mercy upon me, and incline my heart to keep this law.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy

son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Lord have mercy upon me, and incline my heart to keep this law.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord have mercy upon me, and incline my heart to keep this law.

Thou shalt do no murder.

Lord have mercy upon me, and incline my heart to keep this law.

Thou shalt not commit adultery.

Lord have mercy upon me, and incline my heart to keep this law.

Thou shalt not steal.

Lord have mercy upon me, and incline my heart to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord have mercy upon me, and incline my heart to keep this law.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord have mercy upon me, and write all these Thy laws in my heart, I beseech Thee.

O Almighty Lord, and everlasting God, vouchsafe I beseech Thee to direct, sanctify, and govern both my soul and body in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, I may be preserved both in body and soul, hrough our Lord and Saviour Jesus Christ. *Amen.*

Then stand up and heartily repeat your Creed.

I believe in God, the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; He descended into Hell; the third day He rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall

come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. *Amen.*

After which kneel again, and pray:

ALMIGHTY, everlasting God, heavenly Father, I give Thee humble thanks, that Thou hast vouchsafed to bring me to the knowledge of this Faith in Thee, and do beseech Thee, that Thou wouldest keep me steadfast in the Faith, and evermore defend me from all adversities, who livest and reignest one God, world without end. *Amen.*

Lord, have mercy upon me!
Christ, have mercy upon me!
Lord, have mercy upon me!

PSALM XXXVIII.

1 PUT me not to rebuke, O Lord, in Thine anger: neither chasten me in Thy heavy displeasure.

2 For Thine arrows stick fast in me: and Thy hand presseth me sore.

3 There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, Thou knowest all my desire : and my groaning is not hid from Thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I am like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in Thee, O Lord, have I put my trust : Thou shalt answer for me, O Lord, my God.

16 I required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not Thou far from me.

22 Haste Thee to help me : O Lord God of my salvation.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

O Christ hear me! and remember now that hour in which Thou didst once commend Thy Blessed Spirit into the hands of Thy heavenly Father, when with a torn body and a broken heart Thou didst shew forth the bowels of Thy mercy, and die for us. I beseech Thee, O Thou brightness and image of God, assist me by this Thy most precious death, that being dead unto the world, I may live wholly unto Thee, and at the last hour of my departure from this mortal life, I may commend my soul into Thine hands, and Thou mayest receive me into life immortal, there to reign with Thee for ever and ever. *Amen.*

Grant me in the mean time, gracious Lord, a pure intention of heart, and a steadfast resolution to despise all vanity, to fight the battles of the Lord manfully against the world, the flesh, and the devil, to spend my time religiously and usefully, to speak gracious words, to walk always as in Thy presence, to preserve my soul and body in holiness, fit for the habitation of the Spirit of God. *Amen.*

My Lord, and my God; give me, I beseech Thee, a wise, a sober, a patient, an

understanding, a devout, a religious, a courageous heart; chaste and temperate reins and thoughts: a soul full of devotion to do Thee service; and do Thou make my services acceptable to Thee while I live, and my soul ready for Thee when I die. *Amen.*

O Lord, increase in me faith and devotion, replenish my heart with all goodness, and of Thy great mercy keep me in the same; give me true humility in prosperity, patience in adversity, and continual joy in the Holy Ghost. *Amen.*

O Lord, give me spiritual wisdom, that I may discern what is pleasing to Thee, and follow what belongs unto my peace; and let the knowledge and peace of God, and of Jesus Christ our Lord, be my guide and my portion all the days of my life.

O Lord, make me humble to my superiors, and friendly to my equals; thankful to my benefactors, loving to my relations, and charitable to my enemies; to be gentle and easily entreated, slow to anger, and readily admonished; fully prepared, and thoroughly furnished for every good word and work. *Amen.*

O Lord, give me a peaceable spirit, and a

quiet life, free from debt and deadly sin; give me grace to abstain from all appearance of evil, and to do nothing but what is of good report; to confess Christ and His holy religion by an holy and obedient life, and a mind ready to die for Him when He shall call for me. And then, O Lord, assist me! *Amen.*

O Lord Jesu! I give Thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me, and of all that is mine, as it seemeth best to Thee, and to the glory of Thy holy name. *Amen.*

I am not now mine, but Thine; therefore claim me as Thy right, keep me as Thy charge, and love me as Thy child: fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed. *Amen.*

O God, from whom all good things do come, grant to me Thy humble servant, that by Thy holy inspiration I may think those things that are good, and by Thy merciful guidance may perform the same, through Jesus Christ our Lord. *Amen.*

Give me modesty in my countenance, gravity in my behaviour, deliberateness in

my speech, and righteousness in all my actions. Let Thy mercy cleanse me from my sins, and let Thy grace bring forth in me the fruits of everlasting life. *Amen.*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the weakness of our nature we cannot always stand upright; look, I beseech Thee, on my frailties and infirmities, and grant me such health of body, that both in my soul and body I may evermore serve Thee with all my strength and might, through Jesus Christ our Lord. *Amen.*

Assist me mercifully, O Lord, in these, and all my supplications and prayers; and dispose the way of Thy servant toward the attainment of everlasting salvation; that among all the changes and chances of this mortal life, I may ever be defended by Thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

God the Father bless me! God the Son defend me! God the Holy Ghost preserve me! God the Holy Trinity be with me, now and for evermore!

After this apply yourself to read some choice portion of Scripture; particularly the history of

our Saviour's Passion, as in the Gospels for the Holy Week. Read with as much affection and heartiness as is possible; all along reflecting on His innocency, and yourself as one of those guilty wretches for whom He suffered all this.

And think thus of yourself.

I HAVE occasioned more torment to Him than His very crucifiers. They crucified Him once, but I have, as much as in me lay, crucified Him daily: they crucified Him because they knew Him not; but I have known Him, and yet have still continued thus to crucify Him afresh.

These meditations, as they should work in us a great sorrow for our sins past, and a great hatred, and a firm resolution against them for the time to come; so likewise should they quicken and stir up our faith in, our love of, and our thankfulness unto Christ, for His so great mercy, in redeeming us by so dear a price.

Nor must your prayers end here; they are not complete without *intercessions*, nor acceptable without *charity*, which is a main requisite to a worthy communicant.

[Friday—at Vespers.]

At six of the clock therefore betake yourself again to prayer for all men; for Christ's Holy Catholic Church; and for all, who either by re-

ration, acquaintance, or more particular desire, may claim a share in your prayers.

Our Father, which art in Heaven, hallowed be Thy name: Thy kingdom come: Thy will be done in earth, as it is in Heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil. *Amen.*

PSALM CII.

1 Hear my prayer, O Lord: and let my crying come unto Thee.

2 Hide not Thy face from me in the time of my trouble: incline Thine ears unto me, when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping.

10 And that because of Thine indignation and wrath : for Thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But Thou, O Lord, shalt endure for ever : and Thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that Thou have mercy upon her, yea the time is come.

14 And why? Thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear Thy name, O Lord : and all the kings of the earth Thy majesty.

16 When the Lord shall build up Sion : and when His glory shall appear.

17 When He turneth Him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For He hath looked down from His sanctuary : out of Heaven did the Lord behold the earth.

20 That He might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the name of the Lord in Sion : and His worship at Jerusalem.

22 When the people are gathered together : and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for Thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the Heavens are the work of Thy hands.

26 They shall perish, but Thou shalt endure : they all shall wax old as doth a garment.

27 And as a vesture shalt Thou change them, and they shall be changed : but Thou art the same, and Thy years shall not fail.

28 The children of Thy servants shall continue : and their seed shall stand fast in Thy sight.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Almighty God, who of Thy tender love towards mankind, hast sent Thy Son our Saviour Jesus Christ to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility ; mercifully grant, that I may both follow the example of His patience, and also be made partaker of His resurrection, through the same Jesus Christ our Lord. *Amen.*

Almighty God, I beseech Thee graciously to behold Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men.

and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive my supplications and prayers which I offer before Thee for all estates of men in Thy Holy Church, that every member of the same in his vocation and ministry may truly and godly serve Thee, through our Lord and Saviour Jesus Christ.

O MERCIFUL GOD, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of Thy word; and so fetch them home, blessed Lord, to Thy fold, that they may be saved among the remnant of the true Israelites; and be made one flock, under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee, and the Holy Spirit, one God, world without end. *Amen.*

Almighty God, who hast purchased to Thyself an Universal Church, by the precious blood of Thy dear Son; mercifully look on that part of it in these kingdoms so miserably shattered and distressed. I confess, O Lord, our sins have justly deserved that Thou shouldest remove Thy candlestick from us, and by some extraordinary judgment, make us a scorn and a by-word to the world: but, I beseech Thee, reverse those plagues which we have deserved, and continue those mercies which we have hitherto enjoyed, especially the comfort of Thy gospel, and liberty of Thy truth. O, let not our adversaries ever roar in the midst of our congregations, and set up their banners as signs of victory and conquest over us; but shield and protect us with Thy mercy, that in Thy holy Church we may still glorify Thy name, through Jesus Christ our Lord. *Amen.*

O God, the unspeakable Author of the world, Creator of man, Governor of empires, and Establisher of all kingdoms, who out of the loins of our father Abraham didst choose a King that became the Saviour of all kings and nations of the earth: bless, I beseech Thee, Thy servant, and our dread Sovereign

Lady Queen Victoria, with the richest blessings of Thy grace; and establish her in the throne of her kingdom by Thy mighty aid and protection: visit her as Thou didst visit Moses in the bush, Joshua in the battle, Gideon in the field, and Samuel in the temple: let the dew of Thy abundant mercies fall upon her head, and give unto her the blessing of David and Solomon: be unto her an helmet of salvation against the face of her enemies, and a strong tower of defence in the time of adversity. Let her reign be prosperous, and her days many; let peace, and love, and holiness, justice and truth, and all Christian virtues, flourish in her time: let her people serve her with honour and obedience, and let her so duly serve Thee here on earth, that she may hereafter everlastingly serve Thee in Heaven, through Jesus Christ our Lord. *Amen.*

I BESEECH Thee, O Lord, save and defend all Christian Kings, Princes, and Governors, especially Thy servant Victoria our Queen, that under her we may be godly and quietly governed; and grant unto her whole council, and to all that are put in authority under her, that they may truly and indiffe-

rently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. *Amen.*

Almighty God, the God of all mercy, I humbly beseech Thee to pour down the riches of Thine abundant goodness upon the head of Thine handmaid our most gracious Queen Victoria, that she being continually beautified with the royal ornaments of Thy heavenly grace, may be holy and devout as Esther, loving to the Prince as Rachel, fruitful and wise as Rebecca, and obedient as Sarah; and with long life and glory continuing in her high and princely state here, she may at the last be brought to the great happiness of Thine everlasting estate hereafter, through Jesus Christ our Lord. *Amen.*

Almighty God, the Fountain of all goodness, I humbly beseech Thee to bless Adelaide the Queen Dowager, the Prince Albert, Albert Prince of Wales, and all the Royal Family: endue them with Thy Holy Spirit: enrich them with Thy heavenly grace, prosper them with all happiness, and bring them

[a] This prayer, in the first editions, has reference to Katharine, the Queen of Charles II., but it may well be retained.

to Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Almighty God, who alone workest great marvels; give grace to all Bishops, Priests, and Deacons, especially to those under whose dispensations I live: illuminate them with true knowledge and understanding of Thy word, and grant that by their preaching and living they may set it forth, and shew it accordingly; and also rightly and duly administer Thy Holy Sacraments: grant this for Thy Son Jesus Christ's sake. *Amen.*

O thou God of Truth, bring into the way of truth all such as have erred and are deceived! O Thou Father of comforts, succour, help and comfort all that are in danger, necessity, and tribulation; preserve all that travel by land or by water; all women labouring of child, all sick persons and young children; shew Thy pity upon all prisoners and captives; provide for the fatherless children and widows, and all who are desolate and oppressed; yea, have mercy upon all men, especially those whom Thou hast called to the knowledge of, and faith in Thy Son Jesus Christ. *Amen.*

Almighty God, the Creator and Preserver of all men (who hast commanded me to honour *my father and my mother* *; grant me of Thy goodness and grace so to love and honour *them*, to fear and obey *them*, to help, and to pray for *them*, as Thou in Thy holy word hast directed and charged me to do, that both in their lives and deaths their souls may bless me). Give, I pray Thee, to (them and) all my relations and benefactors, deliverance from all dangers both of body and soul; keep them in the steadfastness of Thy faith, and in the obedience of Thy commandments; bless them, O Lord, and make us all doubly dear to each other both in the flesh and in the Lord, and that for our Lord Jesus Christ's sake. *Amen.*

* This is only to be said by those who have parents, or a parent.

O God, from whom every good and perfect gift proceedeth; accept my praise and thanksgiving which I offer unto Thee for all Thy mercies and benefits from time to time vouchsafed unto me; for my health, peace, liberty, friends, and all other blessings of this life; for Jesus Christ the fountain of all; for His Conception, Birth, Circumcision;

for His Baptism, Fasting, Temptation; for His holy and most exemplary Life; for His bitter, cruel, and yet patient and meritorious Death; for His victorious triumphant Descent into hell; for His glorious Resurrection and Ascension; for the Coming of the Holy Ghost, the Eternal Comforter, upon the Apostles on the day of Pentecost; and from that time for the constitution of a Catholic and Apostolic Church, which is to continue to the end of the world. And I beseech Thee, O Lord, give me that due sense of all Thy mercies, that my heart may be unfeignedly thankful; and that I may shew forth Thy praise, not only with my lips, but in my life, by giving up myself unto Thy service, and by walking before Thee in holiness and righteousness all my days, through Jesus Christ our Lord. *Amen.*

Almighty God, who by Thy holy Apostle hast taught us not only to make prayers and supplications, but also to give thanks for all men; I offer up unto Thee most high laud and humble thanks for all Thy wonderful graces and virtues which Thou hast declared in all Saints; chiefly in the glorious and

most blessed Virgin Mary, the Mother[b] of Thy Son Jesus Christ; and all others who have departed this life with the seal of faith, and do now rest in the sleep of peace; such as were the Patriarchs, Prophets, Apostles, Martyrs, and Confessors, holy Virgins, pious Matrons, and devout Widows[c], who have washed the feet of the Saints; beseeching Thee that we may still continue in their holy communion, and enjoy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly living and steadfastness in Thy faith; and that at the last day we with them, and they with us, may attain to the resurrection of the just, and have our perfect consummation and bliss both in body and soul in Thy eternal and everlasting glory, through Jesus Christ our Lord, to whom with Thee, and the Holy Ghost, be ascribed by us, as is by Angels and Arch-angels, and the whole company of Heaven, all honour and glory, world without end. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in Thy Son's name; I beseech Thee mercifully to

[b] St. Luke i. 43. [c] 1 Tim. v. 9, 10.

incline Thine ears unto me, now that in His name I have made my prayers and supplications unto Thee; and grant that those things which I have faithfully asked, according to Thy will, may effectually be obtained, to the relief of my necessity, and to the setting forth of Thy glory, through Jesus Christ our Lord. ***Amen.***

The peace of God, which passeth all understanding, the blessing of God Almighty, the Father, the Son, and the Holy Ghost, the virtue of Christ's blessed Cross and Passion, be with me now, at the hour of death, and in the day of judgment. ***Amen.***

Having thus interceded and given thanks, at seven of the clock with cheerfulness depart your closet: let not your behaviour be without innocent alacrity; but let your special care be to comport yourself at these your fasts, that they may not (if possible) be taken notice of by any but yourself and God, as being mindful of that command of our Saviour, St. Matt. vi. 17, 18, *Anoint thy head, and wash thy face, that thou appear not unto men to fast.* Be sure then to avoid all sullenness and moroseness; but give ready and cheerful answers to any that shall demand you.

Thus disposed, you are ready for your supper by seven of the clock, whereto, notwithstanding your long abstinence, you must not let loose your appetite, but eat as sparingly as at other times; remembering that our Church hath appointed this day, as all other Fridays in the year, except Christmas-day, to be days of fasting or abstinence.

These few hours from supper to bed-time you cannot better bestow than in reading, or walking and meditating on the particular exercises of your fasts; examining yourself whether you have been as intent, as devout in the performance of them, as is requisite. And where you have failed, heartily bewail yourself to God, resolving within yourself to be more serious and careful for the time to come. Be frequent and diligent in looking over your accountal, observing every week since you last communicated what your carriage hath been; how you have amended, especially in those particulars in which you have formerly taken notice of your miscarriages, and vowed reformation.

Some time before you retire to your evening prayers return to your closet, and let your charity crown your devotions (1 Cor. xvi. 2.); setting apart, and devoting somewhat unto God of what you have, to the relief of His wanting servants; distributing it when you see occasion.

In the meantime, separate it from the rest of your store, and ever after look upon it as devote, and not to be touched, except to be dispersed to the poor; when you do thus consecrate it unto God, use this or the like ejaculation.

What I give, O Lord, is of *my own*, as Thou hast prospered me; if I have *wronged any one*, I am ready to restore fourfold[d].

O Lord, whose is the earth and the fulness thereof, I offer unto Thee, what by Thy gift and blessing I have, this small testimony of my thankfulness, to be bestowed on those poor Christians whom Thy providence shall give me opportunity to relieve; be Thou pleased through the blood of my Saviour to accept it, and pardon all my vain expenses. *Amen.*

Thou art my God; my goods are nothing unto Thee; all my delight is upon the saints that are in the earth, and upon such as excel in virtue.

[d] St. Luke xix. 8.

ΙΧΘΥΣ.

About ten or eleven of the clock betake yourself to the ordinary prayers for the evening, whereto subjoin the two prayers for preparation to the Holy Communion, which are above written [page 3], and also on every such day the 143rd Psalm.

1 Hear my prayer, O Lord, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

2 And enter not into judgment with Thy servant : for in Thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all Thy works : yea, I exercise myself in the works of Thy hands.

6 I stretch forth my hands unto Thee : my soul gaspeth unto Thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not Thy face

from me, lest I be like unto them that go down into the pit.

8 O let me hear Thy loving kindness betimes in the morning, for in Thee is my trust: shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto Thee to hide me.

10 Teach me to do the thing that pleaseth Thee, for Thou art my God: let Thy loving spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for Thy Name's sake: and for Thy righteousness' sake bring my soul out of trouble.

12 And of Thy goodness slay mine enemies: and destroy all them that vex my soul, for I am Thy servant.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Thus you end your course of prayers for every Friday preceding a Communion-Sunday. They are such, I think, as may suit your leisure and condition; if not, you are prudent enough

to omit and alter what you see good. I have, too, all along supposed your constitution strong enough to hold out such a fast; if health will not bear it, in God's name eat, but moderately, and let your food be mean and ordinary, such as a crust of bread, a little wine, or a glass of small beer, &c.

Sabbath.

And now having finished your penitential devotions on the Friday, or the Eve to Christmas-day, you have the less to do on the Saturday, nothing but to guard yourself more strictly against temptations, that they prevail not upon you; to which purpose, be much in reading the Scripture, or some good book, particularly *The Whole Duty of Man;* the third partition of it concerns the Lord's Supper, which after evening prayer read considerately over, applying every passage to yourself, as being some way or other concerned in it.

Part of this day you may bestow in offices of charity: as, visiting your sick friends, or reconciling yourself to any with whom you have had any difference, as you shall find occasion: or, as you shall be directed by your spiritual guide.

On Sunday morning you rise by six of the clock, and subjoin to your morning prayers those two collects for preparation above mentioned [page 3.]

After this, consider how you may with due devotion comport yourself at the holy Altar; and what are those particular duties and graces you are there to exercise; you will find an account of them in the third partition of the *Whole Duty of Man.*

Then examine the state and temper of your heart; whether it be tender, and affectionately disposed to relentings for your sins, purposes against them, and resolutions for a holy life; to humble reliances, and trust on God in our Saviour's Blood for pardon; to spiritual joy and thankfulness; to good will towards all men; to charity and liberality, and the like; otherwise, have an hearty desire, and use your utmost endeavour, which will be accepted, to bring it to such a disposition.

If after all this be done, you have any spare minutes before Church or Chapel time, you would do well to bestow them in reading over the Communion Service; by which means you will be able with more readiness and devotion to go along with the Priest in the public ministration of it.

About an hour before you go forth, review the account of your sins, noted in your paper; let your heart go along with the reading of them, sorrowing for them, and resolving against them.

After this, humbly kneel, and repeat the 51st Psalm.

1 Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

3 Turn Thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from Thy presence : and take not Thy Holy Spirit from me.

12 O give me the comfort of Thy help again : and stablish me with Thy free Spirit.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled Spirit : a broken and contrite heart, O God, shalt Thou not despise.

18 O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Then these following Collects.

1. O BLESSED Jesu, who didst take upon Thee our nature, and didst suffer death upon the Cross for our redemption ; and hast commanded us to continue the memory of this Thy precious death till Thy coming again ; O let not the inestimable benefits of it be frustrated by my manifold and grievous sins, but inspire my soul with those graces which may qualify me to receive them tendered unto me in this Blessed Sacrament. O Lord, Thou seest that I have no power of myself to help myself. O let the pitifulness of Thy great mercy loose me from the chains of those sins wherewith I am tied and bound ; that being thus set

at liberty, I may here with cheerfulness run the way of Thy Commandments, and hereafter enter into Thy joy, O blessed Saviour and Redeemer. *Amen.*

2. Thou, O God and Saviour, knowest how vile I am, and with what eagerness I have pursued the paths that lead unto everlasting death! How often hath this Feast been prepared, I lovingly bid and called thereto; but have with frivolous excuses absented myself! Or, if I have come, I have brought such troops of Thy professed enemies, *unrepented sins*, along with me, as if I came not to adore, but to defy Thee; not to commemorate, but to renew Thy Passion! I am not worthy, O Lord, I am not worthy to come into Thy presence, much less to eat the flesh of the sacrificed Lamb; for my sins, O blessed Jesu, went along in confederation with the High Priests, in treachery with Judas, in injustice with Pilate, in malice and cruelty with the people: O what punishment then shall I be thought worthy of, who have thus trampled under foot the Son of God, and counted the blood of the covenant an unholy thing! Where shall I vile wretch appear, who have put my Lord

to death; who have crucified to myself the Son of God afresh, and put Thee to an open shame! Where should I appear, but before my Saviour, who hath loved, and died for me, though I have hated and murdered Him? Thy blood, O Jesu, is my only refuge! O let the cry of it speak on my behalf; and may it speak better things than the blood of Abel! Be merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee, and in the clefts of Thy wounds shall be my refuge until Thy Father's indignation be overpast! O blessed Advocate and Mediator, intercede for me with Thy Father and ours, Thy God and ours; and grant that by the grace which Thou hast found, by the prerogative which Thou hast deserved, by the mercy which Thou hast purchased for me, as Thou hast been partaker of my sufferings and infirmities, so I by Thy Death and Resurrection, and by Thy infinite gracious intercession, may be made partaker of Thy holiness and Thy glory, even for Thy own merits' sake. *Amen.*

3. O Lord, who hast promised that if I open my mouth wide Thou wilt fill it, I

pray Thee to open it; and not my mouth only, but my heart also: O create in Thy servant a great hunger and thirst after the things of Thy kingdom and the righteousness of it, after all the holy graces, and all the holy ministries of grace; that I may long for the Bread of Heaven, thirst after the Fountain of salvation, and as the hart panteth after the water-brooks, so my soul may desire Thee, O Lord: O kindle such a holy flame in my soul that it may consume all my sins and cursed affections, that I may never again defile the place which Thou hast chosen for Thy temple. Thou diedst, O dear Jesu, to redeem me from iniquity; O let me not again sell myself to work wickedness; I am a sinner, a grievous one, not worthy to look up to Heaven; but be Thou pleased to look down into the dust, and lift up a sinner from the dunghill; let me not perish in my folly, or be consumed in Thy heavy displeasure: give me time and space to repent, and give me powers of grace, that as by Thy holy inspiration I do sincerely and fixedly resolve on an entire reformation, so by Thy merciful guidance I may faithfully perform the same. *Amen.*

4. O Thou great physician of souls, heal me of those many and foul diseases which my soul groans under; grant that I may now so touch Thee that every one of those loathsome issues may immediately stanch, that these sicknesses may not be unto death, but to the glory of Thy mercy in pardoning, to the glory of Thy grace in purifying so polluted a wretch. O Christ hear me! inspire me with a holy zeal to mortify my sins, support me with a holy hope, confirm me with an excellent and unreprovable faith, and enkindle in me a never-failing charity; let me judge myself, that I be not judged by Thee; condemn myself, that I be not condemned with the world: but, receiving this Holy Sacrament with a penitent heart and a lively faith, I may partake the great benefits of it; I may dwell in Christ, and Christ in me; I may be one with Christ, and Christ with me: the Lord be merciful unto me, and grant this for His own bowels and compassion's sake. *Amen.*

Then these Collects of intercession.

Merciful God, who hast made all men, and wouldest not the death of a sinner, but

rather that he should turn from his wickedness and live; to which purpose Thou hast sent Thy Son out of Thy Bosom to suffer death upon the Cross for our redemption; look down in mercy and pity upon poor mankind, whose portion is folly and misery, shame and death; bring all sinners to repentance; enlighten all that sit in darkness; all Jews, Turks, Infidels, Heretics, and Schismatics: take from them all blindness, hardness of heart, and contempt of Thy Word and Commandment; and so fetch them home, Blessed Lord, unto Thy fold, that they may be saved among the remnant of the true Israelites, and be made one flock, under one Shepherd, Jesus Christ our Lord. *Amen.*

Gracious Lord, I do more especially humbly present to Thy Divine Majesty this glorious sacrifice which Thy blessed Son made upon the Cross, in the behalf of all Christians throughout the world; give unto them all, O God, a portion of all the good prayers which are made in Heaven and earth, the intercession of our Lord, and the supplications of all Thy servants. O let us walk worthy of that holy vocation

wherewith we are called; let us who name the name of Christ, depart from iniquity; and unite us in the bonds of the common faith, and a holy charity, that no interests or partialities, nor sects or opinions, may keep us any longer in darkness and division; but that we may with one mind, and one mouth, glorify Thee, the Father of our Lord Jesus Christ. *Amen.*

O Father of mercies, be merciful to this miserable divided Church in which we live; according to all Thy righteousness, let Thine anger be turned away from us; let religion and virtue season all sorts of men therein; forgive us all our sins; turn Thee unto us, and bless us, that the world may say, Blessed is this people whose God is the Lord Jehovah, and blessed are the folk whom He hath chosen to Him to be His inheritance! Lord, hear, and cause Thy face to shine upon this Thy sanctuary, which is thus sadly desolate, for the Lord's sake. *Amen.*

O King of kings, and Lord of lords, give, I pray Thee, the spirit of government and holiness to all Christian kings, princes, and governors, especially to Thy servant Victoria our Queen; grant that her people

may obey her, and she may obey Thee, and live in honesty and peace, justice and holy religion, being a nursing mother to the Church, an advocate for the oppressed, a patron for the widows, and a sanctuary for the miserable and fatherless, that she may reign with Thee for ever in the kingdom of the Lord Jesus Christ. *Amen.*

O Thou Fountain of all goodness, be pleased to bless and protect Adelaide the Queen Dowager, the Prince Albert, Albert Prince of Wales, and all the royal family; endue them with all heavenly graces answerable to their births; make them instruments of Thy glory here, and partakers of Thy glory hereafter. *Amen.*

O God, who alone workest great marvels, be gracious unto all those who wait at Thine Altar, the Bishops and all the Clergy; open Thou their lips, that their mouths may shew forth Thy praise; inspire them with holiness and diligence to preach and declare Thy will by good lives and wise discourses, that they may minister to the good of souls, and find a glorious reward in the day of the Lord Jesus. *Amen.*

O merciful God, be merciful in succour-

ing all that are in affliction; deliver the outcast and poor, help them to right that suffer wrong; let the sorrowful sighing of the prisoners come before Thee, and, according to the greatness of Thy power, preserve thou those that are appointed to die; be merciful unto all who are just now breathing out their last; grant ease to those that are in pain, supply to those that suffer want; and to all wicked persons give Thy grace, that they may speedily repent, and live well, and be saved through the merits of Jesus Christ. *Amen.*

Have mercy and pour down Thy blessings, O God, upon (my Father, Mother, and all other) my relations, friends, and benefactors*: grant unto them whatsoever they want, or wisely and holily desire; keep them for ever in Thy fear and favour; and let their portion be in the blessing, and in the service, in the love, and in the kingdom, of God, for ever and ever. *Amen.*

* Here mention those who are so.

O Lord, I beseech Thee, forgive my enemies all their sins against Thee, and me: and give me that measure of Thy grace, that for their hatred, I may love them; for their

cursing, I may bless them; for their injuries, I may do them good; and for their persecution, I may pray for them. Lord, I pray for them; forgive them, for they know not what they do. *Amen.*

Finally, O Lord, I pray Thee for all those who shall this day be my companions at the Altar, and for all others who do now communicate in any part of Christendom; that through this Blood of the Cross, we may all be cleansed from our sins, and be presented pure and unblameable, and unreproveable in Thy sight; for the sake of Jesus Christ, whom I adore, whom I love, and desire I may still more and more love, and love for ever. *Amen. Amen.*

Our Father, which art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

The Lord bless and preserve me in my going out and my coming in, from this time forth, for evermore. *Amen.*

Having thus finished your closet-devotions, you go forth to the church or chapel fasting, that so a portion from God's Table may be the first morsel; and remember to take something out of your store to present at the Offertory.

When you enter into the church, kneel and pray,

Our Father, which art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. ***Amen.***

Lord, I have loved the habitation of Thy house, and the place wherein Thine honour dwelleth. I will wash my hands in innocency, O Lord, and so will I go to Thine Altar.

Having seated yourself, turn to the Psalms and Lessons, Epistle and Gospel for the day, that you may more freely attend the Priest in reading them.

Sermon ended, you go up to the Altar, and prostrate before it, say,

THOU art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy Will's sake they are, and were created.

Blessing, and glory, and wisdom, and thanks, and honour, and power, be unto our God, and unto the Lamb for evermore. *Amen.*

Then whilst others are coming up, and the Priest preparing to read the sentences, pray,

ALMIGHTY Lord, who hast of Thine infinite mercies vouchsafed to ordain this Sacrament for a perpetual memory of that blessed Sacrifice, which once Thou madest for us upon the Cross; grant me with such diligent remembrance, and such due reverence, to participate of this so holy and wonderful a Mystery, that I may be made worthy by Thy grace to obtain the virtue and fruits of the same, with all the benefits of Thy precious Death and Passion, even the remission of all my sins, and the fulness of all Thy graces, which I beg for Thy only merits, who art my only Saviour, God from everlasting, and world without end. *Amen.*

O Lord, our heavenly Father, Almighty and everlasting God, regard, we beseech Thee, the devotions of Thy humble servants, who do now celebrate the memorial which Thy Son and our Saviour hath commanded to be made in remembrance of His most blessed Passion and Sacrifice; that by the merits and power thereof, now represented before Thy Divine Majesty, we, and all Thy whole Church, may be made partakers of all other the benefits of His most precious Death and Resurrection from the earth, and glorious Ascension into Heaven, who liveth and reigneth with Thee, and the Holy Spirit, ever one God, world without end. *Amen.*

Be pleased, O God, to accept this our bounden duty and service; and command that the prayers and supplications, together with the remembrance of Christ's Passion, which we do now offer up unto Thee, may by the ministry of the holy Angels be brought up into Thy heavenly tabernacle; and that Thou not weighing our merits, but looking upon the blessed Sacrifice of our Saviour, which was once fully and perfectly made for us all, mayest pardon our offences,

and replenish us with Thy grace and heavenly benediction, through Jesus Christ our Lord. ***Amen.***

Whilst upon your knees you cast in your offerings, stop and say,

Blessed Jesu, who didst accept the poor widow's two mites; be pleased graciously to accept this from Thy unworthy servant. ***Amen.***

The Prayers beginning again, you must join with the congregation; and heeding every passage, let your heart go along with it; keep your mind attentive, not only to the words and substance of the Prayers and Exhortations, but also to every passage, and particular ceremony in the consecration; forasmuch as all of them have their meaning and reason.

Observe the Priest then *breaking the bread*, and remember how Christ's Blessed Body was torn with nails upon the Cross; observe him *pouring out the wine*, and remember how His precious Blood was spilt likewise; and then consider they were your sins which caused both, which should work in you a great sorrow for them, and then a great hatred, and a firm resolution against them, and withal, engage you to thankfulness and love, resolving to express

it by an universal obedience in your conversation. Again,

Observe the people too, *taking* and *eating the bread*, *taking* and *drinking the wine*, for it signifies their particular laying hold on Christ by trust and faith; their flying to, and apprehending Him, as the means of their salvation, and the pardon of their sins tendered to them in this blessed Sacrament.

When the Priest repeateth that comfortable saying of St. Paul, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*, add (to yourself) with all possible devotion and humility, *of whom I am chief.*

And if you have time, while the Priest, and others are communicating, use these or the like heavenly aspirations.

I AM now before the Altar of God, even the God of my joy and gladness.

I will offer thanksgiving unto my God, and pay my vows unto the most Highest.

O Lamb of God, that takest away the sins of the world, *Grant me Thy peace.*

O Lamb of God, that takest away the sins of the world, *Have mercy upon me.*

Grant me, gracious Lord, so to eat the Flesh of Thy Son, and to drink His Blood,

that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood. *Amen.*

O Lord, I am not worthy, nor fit that Thou shouldest come under the filthy roof of the house of my soul, because it is wholly desolate and ruinous; neither hast Thou with me a fit place where to lay Thy head: but, as Thou didst vouchsafe to be laid in a stable and manger of unreasonable beasts; as Thou didst not disdain to be entertained even in the house of Simon the leper; as Thou didst not reject the harlot, a sinner like unto me, coming unto Thee and touching Thee; as Thou didst not abhor her foul and profane mouth, nor yet the thief on the cross confessing Thee; even so vouchsafe to admit me also, an over-worn, miserable, and out of measure sinful creature, to the receiving and communicating of the most pure, quickening, and saving Mysteries of Thy most holy Body and precious Blood. *Amen.*

O Lord God, how I receive the Body and Blood of my most blessed Saviour Jesus Christ, the price of my redemption, is the very wonder of my soul, yet my most firm

and constant belief, upon the words of my Saviour. At this time, they are graciously tendered to me and my faith: Lord, make me a worthy receiver, and partaker of all the benefits of this blessed Sacrament. *Amen.*

Upon the approach of the Priest with the Consecrated Bread, say,

THOU hast said, that he that eateth Thy Flesh, and drinketh Thy Blood, hath eternal life.

Behold the servant of the Lord, be it unto me according to Thy word.

When the Priest offers thee the Holy Bread, say softly with him,

The Body of our Lord Jesus Christ which was given for me, preserve my body and soul unto everlasting life.

Then answer audibly,

AMEN.

Whilst you eat It,

BY Thy crucified Body deliver me from this body of death.

After receiving,

BY Thine Agony and bloody Sweat, by Thy Cross and Passion,

Good Lord deliver me!

I have sworn, and am steadfastly purposed to keep Thy righteous judgments.

O hold Thou up my goings in Thy paths, that my footsteps slip not.

Upon the approach of the Priest with the Consecrated Cup, say,

What reward shall I give unto the Lord for all the benefits which He hath done unto me? I will take the cup of salvation, and call upon the Name of the Lord.

When the Cup of blessing is offered unto you, say in your heart with the greatest devotion that possibly you may,

The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life.

Answering audibly,

Amen.

After you have received it,

O my God, Thou art true and holy; O my soul, thou art blessed and happy!

O the depth of the wisdom and knowledge of God! how incomprehensible are His judgments, and His ways past finding out!

Praise the Lord, O my soul, and all that is within me praise His holy Name, who

saveth thy life from destruction, and feedeth thee with the Bread of Heaven!

Glory be to God on high, and on earth peace, good-will towards men. I worship Thee, O Lord, and magnify Thy Name for ever, who hast vouchsafed to fill my soul with gladness, and to feed me with the heavenly Mysteries of Christ's sacred Body and Blood, humbly beseeching Thee, that from henceforth I may walk in good works, and serve Thee in holiness and pureness of living, to the honour of Thy Name. *Amen.*

Most blessed Redeemer, I do truly believe that Thy Body was crucified, and Thy Blood was shed out of Thy Body, as verily as I have received this Bread and this Wine set apart from the Bread; and that for the remission of my sins, as well as any others': and I do also believe, that with this Bread and Wine I have really and spiritually received Thy precious Body and Blood, whereby my sins are fully washed away, and my soul purified and refreshed: this, O Lord, I believe; help Thou my unbelief. *Amen.*

The Song of Simeon.

1 Lord, now lettest Thou Thy servant depart in peace: according to Thy word.

2 For mine eyes have seen : Thy salvation.

3 Which Thou hast prepared : before the face of all people.

4 To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

PSALM CIII.

1 Praise the Lord, O my soul : and all that is within me praise His holy Name.

2 Praise the Lord, O my soul : and forget not all His benefits.

3 Who forgiveth all thy sins : and healeth all thy infirmities.

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness.

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness, and judgment : for all them that are oppressed with wrong.

7 He shewed His ways unto Moses : His works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering and of great goodness.

9 He will not alway be chiding : neither keepeth He His anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the Heaven is in comparison of the earth : so great is His mercy also towards them that fear Him.

12 Look how wide also the East is from the West : so far hath He set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear Him.

14 For He knoweth whereof we are made : He remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him : and His righteousness upon children's children.

18 Even upon such as keep His Covenant: and think upon His Commandments to do them.

19 The Lord hath prepared His seat in Heaven: and His Kingdom ruleth over all.

20 O praise the Lord, ye Angels of His, ye that excel in strength: ye that fulfil His Commandment, and hearken unto the voice of His words.

21 O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.

22 O praise the Lord, all ye works of His, in all places of His dominion: praise thou the Lord, O my soul.

Glory be to the Father, &c.

As it was in the beginning, &c.

Whilst others are communicating; meditate, and say,

Happy are those servants, whom, when their Lord cometh, He shall find thus doing.

Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any one defile the temple of God, him will God destroy.

Behold, thou art made whole, sin no more, lest a worse thing happen unto thee!

The hour cometh, and now is, that the true worshippers shall worship the Father in spirit and in truth.

Be we followers of God as dear children, and walk in love as Christ loved us, and gave Himself an offering and a sacrifice of a sweet savour unto God for us.

This Holy Communion requires from us the greatest charity we can express; therefore (if we have any time between these ejaculations and the Post-Communion) it would be highly religious to pray for those who are yet to communicate of one or both kinds, saying AMEN to the words of the Priest, when he gives the Sacrament to any one as well as to yourself. And this act of your charity in praying for others, will render your own prayers and services the more holy, and acceptable to God, and effectual to your soul's health. For he that prays for himself alone, reaps only the single benefit of his own single devotion; but whoso devoutly prays for others, reaps the fruits of the prayers of others, which is the great benefit of the Communion of Saints.

At the end of the Communion say,

To the King Eternal, the Immortal, Invisible, and only wise God, the ever Blessed

Trinity, be all honour, and glory, now and for evermore. ***Amen.***

Arising and making your reverence towards the Altar, you depart with a glad heart, and a cheerful countenance: preserve good thoughts in your mind; yet be not sullen or morose, but salute any of your Christian brethren you meet with.

As soon as you come home, retire into your closet, and bless God with these Collects of thanksgiving.

Almighty God, the Fountain of all goodness, from whom every good and perfect gift proceedeth; and to whom all glory and honour should be returned: I do desire most heartily to thank Thee, for that Thou hast vouchsafed to feed me, who have received these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ, and dost assure me thereby of Thy favour and goodness towards me, and that I am a very member incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; and am also an heir through hope of Thine everlasting kingdom, by the merits of the most precious Death

and Passion of Thy dear Son. O the height and depth of that unspeakable mercy of Thine, who art pleased to admit me a sinful wretch to have any part in those inestimable benefits, which I have so often despised and trampled under foot! I am not worthy, O Lord, of that daily bread, which sustains the body; but Thou hast made me partaker of that living Bread which came down from Heaven, which nourisheth the soul, and of which whosoever eateth, shall live for ever. O grant that my soul may relish this Divine food with spiritual ravishments, and love, great as the flame of Cherubims; and grant that what Thou hast given me for the remission of my sins, may not by any fault become the increase of them; that this Holy Communion prove not unto me unto judgment and condemnation, but may support and preserve me in every temptation, rejoice and quiet me in every trouble, enlighten and strengthen me in every good word and work; comfort and defend me in the hour of my death against all oppositions of the spirits of darkness, and further me in the attainment of everlasting salvation, through Jesus Christ. *Amen.*

Most Holy God, who art of purer eyes than to behold iniquity; grant, I pray Thee, that no unclean thing may be in me, who have now received Thee in my heart and soul; but let this Blood of Christ, who through the Eternal Spirit offered Himself without spot to Thee, purge my conscience from dead works to serve Thee the living God; give me grace, that from henceforth I put off concerning my former conversation the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of my mind: and that I put on the new man, which after Thee is created in righteousness and true holiness; to which purpose be pleased to watch over me for good, to keep me both outwardly in my body, and inwardly in my soul. O God, Thou seest that I have no power of myself to help myself; Thou knowest me also to be set in the midst of so many and great dangers, that by reason of the frailty of my nature, I cannot always stand upright; grant to me such strength and protection, as may support me in all dangers, and carry me through all temptations, through Jesus Christ our Lord. *Amen.*

O Thou with whom is no variableness, nor shadow of turning, let Thy Holy Spirit direct me in all things, let Thy grace always prevent and follow me, and preserve me against all assaults of my spiritual enemies, especially of my own treacherous heart, which is deceitful above all things, wicked, desperately wicked. O Lord, Thou knowest it: how often hath it betrayed me to the breach of Thy holy laws, to the violation of all these vows and promises which I have made to Thee! How often have I turned my back in the day of battle! O let me no more thus start aside like a broken bow, but be steadfast, unmoveable, always abounding in the work of the Lord, resisting the devil that he may flee from me, subduing my flesh, and bringing it into subjection; crucifying and overcoming the world. And therefore let those solemn vows, which I have now made to forsake my sins, never depart from my mind: but let the remembrance of them excite me to fight manfully under Thy banner, and continue Thy faithful servant and soldier unto my life's end. *Amen.*

O Lord, I do here humbly present unto

Thee my soul and body, to be a living, holy, and reasonable sacrifice unto Thee; I beseech Thee sanctify my body, that from a polluted dunghill it may become the temple of God. Sanctify my soul, and receive it for Thy dwelling-place, the seat of Thy Spirit and the house of prayer and holy meditation; sanctify me throughout, that both my body, and soul, and spirit, may be preserved blameless unto the coming of our Lord Jesus Christ, to whom with Thee, O Father, and the Holy Ghost, be all honour and glory, world without end. ***Amen.***

Thus have you closed your Communion Devotions, it only remains that you bestow the greatest part of the afternoon in reading, praying, meditating, good conferences, and the like; and when your condition calls you to your usual converses, you are still to remember you have a great business which lies upon your hands, which is the performance of those promises you have now made to God; to which purpose frequently recollect them to mind, and let the remembrance of them be your refuge against all temptations to your old sins, whenever they assault you; knowing what a grievous thing it is to break that vow which you have sealed in your Saviour's Blood, and to have that Blood

(through which only you can have pardon) to witness against you, which God forbid.

To your evening prayers, that Sunday night, immediately before the *Blessing*, subjoin this Collect.

O BLESSED JESUS, who hast this day made me a partaker of Thy blessed Body and Blood, Thy mercy hath given it, and my faith hath received it into my soul; O let me ever feel the happy virtue and effects of it; put Thy fear into my heart, to keep those vows and promises which I have on this solemnity rendered unto Thee in my mind, that I may not sin against Thee; enrich me with all those graces which come from this precious Body and Blood, and hereafter bring me to Thine everlasting glory, for Thy merits and mercies' sake. *Amen.*

Thus, not to detain you longer, I have recommended to you the aforesaid Devotions to be used on the Friday in every month, which precedes a Communion (especially the Fridays before the three solemn times which our Church hath consecrated to this blessed purpose, Christmas, Easter, and Whit-Sunday), supposing that your health and important occasions will permit it, otherwise you are not obliged to the strictness of them, though you are obliged to receive

this Sacrament, whensoever an opportunity offers itself.

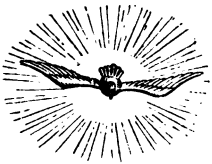
To capacitate you for a worthy communicant thereof at all times, I do lastly and heartily advise you to maintain a constant course of daily prayers at morning and evening throughout the year; every night recalling the actions of the day past, and repenting for the sins of it, the practice whereof will fit you for the Communion at any time, when it is occasionally tendered to you; I mean, when you are suddenly called to communicate with a dying person, or come accidentally into a congregation where it is to be received, and all fit guests are invited to it; in those cases, you are by no means to turn your back upon it, but bestowing that little time which is before you in recollecting, repenting, exerting your faith, love, thankfulness, &c., omitting nothing of the strictness which is required in the act of receiving, and performing afterwards to your power what you secretly promised; receive it with the rest in the name of God, beginning with the Prayers before mentioned [page 75], which are to be said whilst the Priest is preparing to read the sentences.

Almighty God, who hast of Thine infinite mercies vouchsafed, &c.

But this I advise, on supposal you carry

about with you such an habitual preparation which is acquired by keeping a strict course of daily private Devotions, and a constant watchfulness over yourself; otherwise you sin sadly. However, be careful to communicate whenever you are solemnly invited to it, i. e. every month; and with due remembrance of Him whose death you do hereby shew forth till He come.

God Almighty make you a worthy participant of His Body and Blood here, that you may for ever enjoy Him hereafter. Amen.



Devotions for the Morning,

Which begin with prostration and saying,

At the Name of Jesus, God blessed for ever, let every knee bow, both of things in Heaven, things in earth, and things under the earth; glory be to Thee, O Lord most high.

Then upon your knees, say,

God be in my head, and in my understanding, that I may know in this my day the things which do concern my everlasting life.

God be in my eyes, and in my seeing, that they may be always looking up to Thy mercy-seat, and that they be not as so many casements to let in vanity.

God be in my mouth, and in my speaking, to guard and fence it from idle words; and that it may at no time be a door to let out folly.

God be in my ears, and in my hearing, that they may be always open to sound and wholesome counsels, and deaf to corrupt and filthy communications.

God be in my heart, and in my thinking, to preserve it from being a sink of uncleanness, and that it may never be suffered either to flatter me or deceive others.

God be at my end, and at my departing, that so my death may be precious in the sight of the Lord, with whom I pray that I may live for evermore. *Amen.* And so

Prevent me, O Lord, in all my doings with Thy most gracious favour, and further me with Thy continual help, that in all my works begun, continued, and ended in Thee, I may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

My voice shalt Thou hear betimes, O Lord: early in the morning will I direct my prayer unto Thee; and I will look up.

O Lord, open Thou my lips,

And my mouth shall shew forth Thy praise.

O God, make speed to save me;

O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

PSALM XCV.

O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving: and shew ourselves glad in Him with psalms.

For the Lord is a great God: and a great King above all gods.

In His hand are all the corners of the earth: and the strength of the hills is His also.

The sea is His, and He made it: and His hands prepared the dry land.

O come let us worship and fall down: and kneel before the Lord our Maker.

For He is the Lord our God : and we are the people of His pasture and the sheep of His hand.

To-day, if ye will hear His voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted Me : proved Me, and saw My works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways.

Unto whom I sware in My wrath : that they should not enter into My rest.

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

After which read one or more of David's Psalms in order; beginning with the first, and so onward, concluding each Psalm with

Glory be to the Father, &c.

As it was in the beginning, &c. *Amen.*

Then a chapter out of the Proverbs of Solomon, or the New Testament : and after that,

We praise Thee, O God : we acknowledge Thee to be the Lord.

All the earth doth worship Thee : the Father everlasting.

To Thee all Angels cry aloud : the Heavens and all the Powers therein.

To Thee Cherubin and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth.

Heaven and earth are full of the Majesty : of Thy glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee.

The holy Church throughout all the world : doth acknowledge Thee.

The Father : of an infinite Majesty.

Thine honourable, true : and only Son.

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ!

Thou art the everlasting Son : of the Father.

When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death : Thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that Thou shalt come : to be our Judge.

We therefore pray Thee, help Thy servants : whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints : in glory everlasting.

O Lord, save Thy people : and bless Thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify Thee.

And we worship Thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let Thy mercy lighten upon us : as our trust is in Thee.

O Lord, in Thee have I trusted : let me never be confounded.

Then the Creed.

I BELIEVE in God, the Father Almighty, Maker of Heaven and earth ; and in Jesus

Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell, The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church, The Communion of Saints, The Forgiveness of sins, The Resurrection of the body, And the life everlasting. *Amen.*

Our Father which art in Heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

Blessing, and honour, and glory, and power be unto Him that sitteth on the Throne, and unto the Lamb for ever and ever. *Amen.*

Glory be to God on high, on earth peace, good will towards men. I praise Thee; I

bless Thee; I worship Thee; I glorify Thee; I give thanks to Thee for Thy great glory and goodness, O Lord God, heavenly King, God the Father Almighty: for Thy Son Jesus Christ, manifested in the flesh, to destroy the works of the devil; and who is the Fountain of all those mercies, both spiritual and temporal, so freely and plentifully bestowed on me Thy most unworthy creature, from time to time; particularly, that Thou hast protected me this last night from all perils ghostly and bodily, and brought me to see the light of another day, whereas Thou mightest justly have suffered me to sleep in death, by reason of those manifold and heinous sins wherewith I have from time to time offended Thy Divine Majesty. I have sinned! and what shall I say unto Thee, O Thou preserver of man? I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no health in me: but Thou, O Lord, have mercy upon me, most miserable offender! O Thou, who desirest not the death of a sinner, but rather that he would turn from his wickedness and live, have mercy upon me! Spare me and

restore me, who do here in all humility confess my faults, and do desire to be penitent for them. Have regard to Thy blessed Son who is our Advocate with Thee, O Father, and the Propitiation for all our sins, for whose sake mercifully grant unto me true repentance, and the assistance of Thy Holy Spirit, which may teach and enable me to please Thee hereafter in all things, to deny ungodliness and worldly lusts, and to live godly, righteously, and soberly in this present world, that so at last I may come to Thine eternal joy, through the same Jesus Christ our Lord. *Amen.*

Almighty God our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee: have mercy upon me; pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ our Lord. *Amen.*

O Lord, our Heavenly Father, Almighty and everlasting God, who hast safely brought me to the beginning of this day, preserve me in the same, and all other days of my

life, from all sin and danger; and by Thy gracious governance dispose all my thoughts, words, and actions this day, to Thy glory, through Jesus Christ our Lord. *Amen.*

Most gracious God, I humbly beseech Thee as for this kingdom in general, so especially for her who is the supreme governor thereof: O Lord, grant the Queen a long life, that her years may endure as many ages; furnish her with safe and wise counsels, and give her an heart of courage and constancy to pursue them; O prepare Thy loving mercy and faithfulness for her, that they may preserve her; let Thy Name, O God of Jacob, defend her; send her help from Thy sanctuary, and strengthen her out of Sion; and let us her servants under Thee see with joy that Thou wilt hear her from Thy holy Heaven, even with the wholesome strength of Thy right hand; so will we always sing praises unto Thy Name, through Jesus Christ our Lord. *Amen.*

Bless, O Lord, the Queen Dowager, the Prince Albert, Albert Prince of Wales, and all the Royal Family; prosper them with all happiness, and make them all instrumental to the furtherance of Thy glory in

this world, and bring them to Thine everlasting kingdom in the world to come, through Jesus Christ our Lord. *Amen.*

Give grace, O heavenly Father, to all Bishops and Curates; especially to him whom by Thy good providence Thou hast appointed my spiritual pastor and guide. Grant that I may reverence his person, and have regard to his good and wholesome counsels, so that by him I may be conducted, and together with him enter into Thine eternal joy, through Jesus Christ. *Amen.*

O God, the Creator and Preserver of all mankind, I beseech Thee for all sorts and conditions of men, and especially for Thy holy Catholic Church, that one Faith may be uniformly professed, as Thy Church is and can be but one; purge it from all atheism, heresy, and schism; and grant that all they who do profess Thy Holy Name may agree in the truth of Thy Holy Word, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life, through Him who is the only Head over all things to His Church, Jesus Christ our Lord. *Amen.*

O God of Mercies, and Father of Comforts, have mercy, and comfort all those who are any ways afflicted or distressed in mind, body, or estate; relieve them according to their several necessities, give them patience under their sufferings, and a happy issue out of all their afflictions, for Jesus Christ His sake. *Amen.*

Gracious Lord, bless all those who are near and dear unto me, and make them near and dear to Thine own self; all my kindred *, and all other my friends, acquaintances, and benefactors, particularly †. Forgive me and them all our sins, and continue us Thy servants in life and death. *Amen.*

* Here insert your nearest relations.

† Here particularize whom you think fit.

The Lord fulfil the desires and petitions of Thy servant, as may be most expedient for me: the Lord bless me and keep me: the Lord lift up the light of His countenance upon me, and give me peace both now and evermore.

Prayers for the Evening.

O Lord, I do again humbly present myself before Thee; let my prayers be set forth in Thy sight as the incense, and the lifting up of my hands be an evening sacrifice, even for Jesus Christ His sake. *Amen.*

Our Father, which art in Heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Then read a Psalm, which conclude with

Glory be to the Father, &c.
As it was in the beginning, &c.

After it a Chapter out of the New Testament, at the end of which say,

Lord, now lettest Thou Thy servant depart in peace: according to Thy word.
For mine eyes have seen: Thy salvation.
Which Thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

After which, devoutly repeat your Creed.

I BELIEVE in God, the Father Almighty, Maker of Heaven and Earth; And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into Hell; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, The holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, And the life everlasting. *Amen.*

The Lord be with me. *Amen.*

OUR Father, which art in Heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not

into temptation, but deliver us from evil. *Amen.*

ALMIGHTY and most merciful Father, but a most severe and just Judge to all obstinate and impenitent sinners, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed in thought, word, and deed, against Thy Divine Majesty. I have sinned, and what shall I do unto Thee, O Thou preserver of man? I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no health in me. But Thou, O Lord, have mercy upon me a most miserable offender. O God, who desirest not the death of a sinner, but rather that he should turn from his wickedness and live, have mercy upon me; spare and restore me, who desire in all humility to confess my faults, and to be penitent for them; have regard to Thy Son Jesus Christ, who is our Advocate with Thee, and the Propitiation for all our sins; for whose sake grant me true repentance, and the assistance of Thy Holy Spirit, to please Thee hereafter in all things, to teach and enable me to deny all

ungodliness and worldly lusts, and to live soberly, godly, and righteously in this present evil world, that so at last I may come to Thine eternal joy, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon me; pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and ever-living God, who hast commanded me to pray for all men; I humbly beseech Thee, most mercifully receive these my prayers which I offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church, and especially that part of it in these kingdoms, with the spirit of truth, unity, and concord; bless her who is supreme Governor over it, our most gracious Sovereign Lady Queen Victoria; treasure up in her all Thy hidden blessings, make and keep her a devoted servant unto Thee, a constant patron of Thy

Church and truth; that she may live long, and be full of honourable success all her days. Bless her in her person, in her actions, in her consort, in the whole Royal Family, in her servants, in her people; and this life ended, crown her with everlasting glory; under her, bless the whole state ecclesiastical and civil, that righteousness and peace may kiss each other, and we may serve and honour Thee for ever. *Amen.*

O Lord, bless all the afflicted members of the Body of Thy Son, wheresoever, howsoever distressed; send them constant patience, and speedy deliverance, as seems best to Thee, and is best for them; and do unto them according to all those mercies, which I would, or should desire Thou shouldest shew to my own soul, if at any time Thou shalt be pleased to make my estate as theirs is at this present; and then, O Lord, be merciful! *Amen.*

Gracious God, bless all the places to which Thou hast made me have any near reference, every soul contained in them; all my friends, kindred, and acquaintance; any to whom Thou hast made me any way obliged, especially my (Father, Mother, &c.),

Lord, I beseech Thee, forgive me and them all our sins, and continue us Thy servants both in life and death, making us doubly dear unto each other, both in the flesh, and in the Lord. *Amen.*

ALMIGHTY God, Father of all mercies, I Thine unworthy servant do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness bestowed on me. Above all, for the Redemption of the world by our Lord Jesus Christ; in Him, for the means of grace, and for the hope of Glory: for all the blessings of this life; for Thy creating, and for Thy protection of me all my days; and particularly, that this day past Thou hast preserved me in my health, and assisted me in my devotion*. Give me, I beseech Thee, a due sense of these Thy mercies, and grace and power to express it by an obedience to all Thy Commandments. Go on to preserve, and take me into Thy protection this night: lighten my darkness, O Lord, and by Thy great mercy defend me from all perils and dangers of this night, for the love of Thy only Son Jesus Christ our Lord. *Amen.*

(* Or prospered me in my affairs.)

THE Lord fulfil the desires and petitions of Thy servant, as may be most expedient for me; the Lord bless me and keep me; the Lord lift up the light of His countenance upon me, and give me peace, both now and for evermore. *Amen.*

SHORTER PRAYERS FOR SERVANTS OR ANY OTHERS WHO MAY BE ENGAGED IN NECESSARY AFFAIRS.

For the Morning.

PRAISED be the Lord, from the rising up of the sun, unto the going down of the same.

Thou art my God, and I will thank Thee; Thou art my God, and I will praise Thee; who hast lightened mine eyes, that I sleep not in death; hast delivered me from the terrors of the night, and from the evil that walketh in darkness; who renewest Thy mercies to me every morning, and hast given me one day more to serve Thee, and call upon Thy Name. I laid me down and slept, and rose up again, for Thou, Lord, only makest me to dwell in safety; to Thee therefore, Father, Son, and Holy

Ghost, the blessed, glorious, and undivided Trinity, be honour and glory this day, and for evermore. *Amen.*

I will arise and go to my Father, and will say unto Him,

FATHER, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son; but turn Thee unto me, and have mercy upon me. Remember not mine iniquities, nor the iniquities of my forefathers, neither take Thou vengeance of my sins. Have regard to Thy Son Jesus Christ, who had no regard to His own life, but laid it down on the Cross for me; and in Him, and for His sake be reconciled unto me. *Amen.*

ENTER not into judgment with Thy servant, O Lord, for if Thou shouldest be extreme to mark what I have done amiss, what would become of me? for of so many millions of sins that I have committed, I cannot answer Thee one of a thousand. But, O Thou who hast revealed it to me as a faithful saying, that Jesus Christ came into the world to save sinners, save me, O save me, who am the chiefest of them; wash away all my sins in His Blood, bury

them in His grave, that they may never rise up in this world to shame me, or in the world to come to condemn me. *Amen.*

Thou hast been my succour, leave me not, neither forsake me, O God of my salvation; but go on to create in me a clean heart, a new and contrite heart, and to renew a right spirit within me. Give me Thy Holy Spirit to think and do always such things as be rightful, that I who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy Will, through Jesus Christ our Lord. *Amen.*

O God, the Creator and Preserver of all mankind, I humbly beseech Thee for all sorts and conditions of men; especially for Thy Holy Catholic Church; for that part of it in these kingdoms; for her who is the Supreme Governor thereof, our dread Sovereign Lady Queen Victoria; for Adelaide the Queen Dowager, the Prince Albert, Albert, Prince of Wales, and all the Royal Family; for the whole state ecclesiastical and civil; for all those who are any way afflicted, or distressed in mind, body, or estate; for all my relations, friends, and benefactors, particularly, &c. Endow them

all with heavenly gifts, answerable to their respective places and callings; guide them with Thy counsel here, and hereafter bring them unto glory, through Jesus Christ our Lord. *Amen.*

Defend me, O God, under Thy wings, and keep me safe this day under Thy feathers. Give Thine Angels charge over me, to keep me in all my ways. Set a watch this day before my mouth, and keep the door of my lips. Turn away mine eyes that they behold not vanity; and let not mine heart be inclined to any evil thing. Order my steps in Thy word, that no wickedness may have dominion over me. Prosper Thou the work of my hands unto me, O prosper Thou my handy work: and let Thy merciful kindness be this day upon me, like as I do put my trust in Thee, through the merits of Thine only Son, Jesus Christ our Lord. *Amen.*

Our Father which art, &c.

For Thine is the kingdom, &c.

The blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and all related to me, this day, and for evermore. *Amen.*

A Short Prayer for the Evening.

O Praise the Lord all ye His servants, ye that by night stand in the house of the Lord. With these, O Lord, do I now lift up my hands to Thy sanctuary, and will praise Thy Name for all Thy mercies spiritual and temporal, bestowed on me in Jesus Christ; for this day's life and protection; for withholding those several judgments which my sins deserve; for loading me with a multitude of blessings, which by reason of my manifold sins I have not deserved. Forgive, O Lord, forgive them all, and increase Thy grace upon me evermore; let them not hinder Thy graces hereafter from descending down upon me, nor my prayers at this or any other time from ascending up unto Thee, as an acceptable sacrifice, through Jesus Christ our Lord. *Amen.*

Have mercy upon me, O God, after Thy great goodness; and according to the multitude of Thy mercies do away mine offences. Wash me throughly from my wickedness, and cleanse me from my sin. For I acknowledge my faults, and my sin is ever before me. O Thou who hast sent Thy Son

into the world, not to call the righteous but sinners to repentance, have mercy upon me, and grant me true repentance unto life, never to be repented of, and which may bring me to Thine eternal joy, through Jesus Christ our Lord. *Amen.*

KEEP me, O Lord, Thy poor humble servant, with Thy perpetual mercy; and because the frailty of man without Thee cannot but fall, preserve me ever by Thy help from all things hurtful, and lead me to all things profitable to my salvation, through Jesus Christ our Lord. *Amen.*

O GOD, who wouldest have all to be saved, and come to the knowledge of the truth, have mercy upon all men. Bless every member of the Universal Church, especially that part of it in this land of my nativity, and herein the Queen's Majesty, the Queen Dowager, the Prince, and the whole Royal Family; all that are in authority under her, all the ministers of Thy Holy Word and Sacraments, particularly him to whose oversight Thou hast committed me. Give, I pray Thee, unto them all according to Thy good pleasure, the blessings both of this life, and that which is to come. Forget not

peculiarly to shew mercy to the relations, friends, helpers, and well-wishers of Thy servant. Let Thine eye of mercy be ever open upon all Thy wanting and suffering servants; support them under, and graciously deliver them out of all their distresses, even for Jesus Christ His sake. *Amen.*

Thy servant will speak yet once more, and beseech Thee, O Lord, who hast made the night for man to rest in, as well as the day to labour, that this night I may so take my bodily rest, that my soul may continually watch for my deliverance out of this mortal life; and that my sleep be not excessive, according to the insatiate desires of the flesh, but sufficient to relieve and maintain nature. Let me remember Thy Name in the night season, and commune with mine own heart, and search out my spirits, and compose them in Thee, that I may rise to serve Thee in all sober and godly conversation, through the aid and assistance of Jesus Christ our only Lord and Saviour. *Amen.*

Our Father which art, &c.

For Thine is the kingdom, &c.

THE blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and rest upon me and all related to me, this night, and for evermore. *Amen.*

Directions how to pass our days well and acceptably unto God.

St. Basil[a] exhorts to this purpose. *Before we do any thing else, be we careful to consecrate the first-fruits of the day, and the very beginning of our holy thoughts unto the service of God.* Accordingly let the first thing which you do, and the first word which you speak, every day, tend to this great and important end, the worship and acknowledgment of Almighty God; for, as good men have observed, upon our first thoughts do commonly depend the thoughts and actions of the whole day: therefore when you first awake, you must admire and thankfully resent His great goodness for the last night's sleep, who might, and deservedly so, have suffered death to seize on you whilst sleeping, and hurried you hence to render an account of what you have done in the flesh; the result of which will be, to think how (on the supposal of this dreadful surprise) you were prepared, and to conclude and pray,

[a] [Reg. Fus. Tract. Inter. 37. tom. ii. p. 383. B.C.]

Happy is that servant, whom his Lord, when He cometh, shall find doing His will. *Amen.* Be it to Thy servant according to Thy word.

To which meditation prefix this holy ejaculation.

Lighten mine eyes, O Lord, that I sleep not in death. *Amen.*

And subjoin this humble resignation of yourself into the hands of God.

Into Thy hands, O Lord, I commend this day my soul and my body; beseeching Thee to be ever with me to direct, sanctify, and govern me in the ways of Thy laws, and in the works of Thy commandments, that through Thy most mighty protection both here and ever I may be preserved both in body and soul, to serve Thee the only true God, through Jesus Christ our Lord. *Amen.*

2. After which presently arise, and at your uprising, say,

In the name of God, the Father, the Son, and the Holy Ghost. *Amen.* Blessed be God, the holy and undivided Trinity, now and for ever. *Amen.*

I arise from my bed to glorify Him. He

of His infinite mercy bless and keep me this day, and for evermore. *Amen.*

I laid me down and slept, and rose up again, for the Lord sustained me.

3. At your apparelling, say,

PUT ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Clothe me, O Lord, with the ornaments of Thy heavenly grace, and cover me with the robes of righteousness, through Jesus Christ. *Amen.*

4. At the washing of your hands, say,

O WASH me throughly from my wickedness, and cleanse me from my sins; make me a clean heart, O God, and renew a right spirit within me, a spirit cleaving steadfastly unto Thee, through Jesus Christ. *Amen.*

5. After which betake yourself to your morning prayers, and after them walk awhile in your chamber, and bethink yourself of the businesses of the following day, and of a prudent and conscientious transaction of them: in the managing of which consider what temptations may probably assault you, and arm yourself against them; what good your occasions may render you capable of doing this day, and resolve within

yourself to do it, and to do it as effectually as you can. And be willing to commit all your affairs to God, to be guided by His counsel; protected and provided for by His care; according to the advice of holy David, *commit thy way unto the Lord, trust also in Him and He shall bring it to pass.*

6. And forasmuch as the Apostle enjoins us to *pray always;* and again, to *continue in prayer,* accordingly should we follow his injunction; not that we should do nothing else but pray, but have our hearts so inflamed with the love of God as to be in a continual disposition to pray, and this not only at all set and accustomed times, but at all times and upon all occasions and objects presented, raise up your souls upon the spiritual wings of holy meditations, celestial affections, devout colloquies, and ejaculatory converses with Heaven. Thus Enoch walked with God, and was translated. Thus David professeth, *I have set God always before me:* and *I will alway give thanks unto the Lord, His praise shall ever be in my mouth.* Correspondently whereunto you should furnish yourself with meditations fitted to every day's ordinary actions, and several dispositions of your soul.

When you go forth out of your house or chamber, say,

The Lord preserve my going out and my coming in, from this time forth for evermore. *Amen.*

When you stand upon some high place, say,

Thy mercy, O Lord, reacheth unto the heavens, and Thy faithfulness unto the clouds.

When you behold pleasant fields, and variety of objects, say,

O Lord, how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches.

When you see or hear any thing extraordinary, say,

Blessed be the Lord God, even the God of Israel, who only doeth wondrous things! And blessed be the Name of His Majesty for ever; and all the earth shall be filled with His Majesty. *Amen. Amen.*

When you hear the clock, or see the hour of the day, say,

Our days upon earth are but as a shadow; and we bring our years to an end as a tale that is told; so teach me to number my

days, that I may apply my heart unto wisdom. *Amen.*

When you go to read the Scriptures, say,

OPEN Thou mine eyes, O Lord, that I may see the wondrous things of Thy law. *Amen.*

When you are sad, or discontented, say,

WHY art thou so full of heaviness, O my soul, and why art thou so disquieted within me? Put thy trust in God, for I will yet give Him thanks for the help of His countenance.

When you hunger or thirst, say,

BLESSED are they that hunger and thirst after righteousness, for they shall be filled.

When you are asked an alms, being able to give, say,

BLESSED be God, who hath not only given me ability, but this opportunity also to lay up in store for myself a good foundation against the time to come, that I may lay hold on eternal life.

When you hear others evil spoken of, say,

LORD, who shall dwell in Thy tabernacle,

or who shall rest upon Thy holy Hill? He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

Upon the sense of your sins, and the misspending of your time, say,

CALL to remembrance, O Lord, Thy tender mercies and Thy loving kindness which have been ever of old. O remember not the sins and offences of my youth, nor of my riper years. O deal not with me after my sins, neither reward me after mine iniquities; but according to Thy mercy think upon me, O Lord, for Thy goodness. *Amen.*

7. Be careful to retire, some part of the day, into your closet, and devoutly read the meditation for the day, at the end of this book; and on every Friday, as also the Wednesdays and Saturdays in Lent, and Ember Week, the Litany and Prayers at the twelfth page thereof.

8. Neglect not when occasion offers to perform all spiritual works of mercy, viz. *to Instruct the ignorant, to Correct offenders, to Counsel the doubtful,* [*to Comfort the afflicted*], *to Suffer injuries with patience, to Forgive offences and wrongs, to Pray for others.* As also all corporal works

of mercy, viz. *to Feed the hungry, and give drink to the thirsty, to Clothe the naked, to Harbour the stranger and needy, to Visit the sick, to Minister unto prisoners and captives, to Bury the dead.*

9. Next to the Holy Commandments and injunctions of the Gospel, be diligent to observe the precepts of the Church, viz.

1. To observe the Festivals and Holy-days.
2. To keep the Fasting-days with devotion and abstinence.
3. To observe the Ecclesiastical Customs and Ceremonies established, and that without frowardness and contradiction.
4. To repair every day, morning and evening (unless there be a just and unfeigned cause to the contrary,) unto some Church or Chapel for public Prayers, unto which God hath in a more peculiar manner annexed His Blessing, that where two or three are gathered together in His Name He will be in the midst of them.
5. To receive the Blessed Sacrament of the Body and Blood of Christ with frequent devotion, and three times a year at least; whereof Easter to be always one. And for the better preparation thereunto, as occasion is, to disburden your con-

science of those sins that may grieve you, or scruples that may trouble you, to a learned and discreet Priest, and from him to receive advice, and the benefit of Absolution.

10. Possess your soul with the fear of God, the Judge of all the earth, who is about your path, and about your bed, and spieth all your ways; and dare you sin in His presence? Dare you so highly affront Him to His face, before whom all things are naked and open?

11. Before you betake yourself to your evening prayers, think upon all the day past how you have spent it; that is, what good or evil actions you have done, and what bad inclinations you have resisted or amended, asking God pardon for all the offences of it.

12. As you undress yourself, consider that the time is coming when you shall put off this body of flesh, as you do now the garments which cover its nakedness; and that you may do this in peace, and to your future happiness, your soul must now be stripped, and put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and put on that new man, which after God is created in righteousness and true holiness.

13. As you enter into your bed, say,

In the Name of our Lord Jesus Christ, who was crucified upon His Cross, and laid into His grave for me, I lay me down to rest; He bless me, and keep me, He save me, and raise me up again; and bring me at last unto life eternal. *Amen.*

14. As you betake yourself to sleep, say,

I will lay me down in peace, and take my rest; for it is Thou, Lord, only, that makest me dwell in safety. *Amen.*

Have mercy upon me, O Lord, now, and at the hour of death. *Amen.*

Preserve me while I am waking, defend me while I am sleeping, that my soul may continually watch for Thee, and both body and soul may rest in Thy peace for ever. *Amen.*

15. Should you in the night time lie awake, say,

O Lord, Thou hast proved and visited my heart in the night season, Thou hast tried me; O Blessed Father, purge me, that Thou mayest find no wickedness in me, through Jesus Christ our Lord. *Amen.*

Lord, give me grace to make haste, and not to prolong the time to keep Thy Commandments: that I may call my own ways to remembrance, and turn my feet to Thy testimonies. And then, at midnight will I give Thee thanks, because of Thy righteous judgments, O Lord, my strength and my Redeemer. *Amen.*

16. In case you are not presently disposed to sleep, devoutly repeat the 51st Psalm, which to that purpose you must be careful to get by heart.

Have mercy on me, O God, &c.
Glory be to the Father, &c.

BRIEF HEADS OF SELF-EXAMINATION,

by way of

Articles upon the Ten Commandments,

to be

INQUIRED INTO BY EVERY CHRISTIAN, ESPECIALLY ON THE FRIDAY, OR THE DAY IMMEDIATELY PRECEDING THE HOLY SACRAMENT.

ENTER into, and commune with thine own self, O my soul; judge thyself, that thou be not judged; condemn thyself, that thou be not condemned with the world; answer for thyself before God, and in the presence of His Holy Angels,

Guilty or not guilty of transgressing the First Commandment in all, or any of these instances?

1. HAST thou at any time doubted whether there be a God, or of His providence or His power, of His mercy or justice, or any other of His attributes?

2. Hast thou neglected to know God, or

to glorify Him as God; or to love, fear, believe in, or to give thanks unto Him accordingly?

3. Hast thou feared men above Him, by committing sin to shun some outward disgraces or sufferings from them?

4. Hast thou set up in thy thoughts any thing in competition with God, as pride, or some other darling lust, or interest?

5. Hast thou, in thy prosperous condition, been puffed up and forgotten God, and in dangers and distresses not trusted in Him, but in some other worldly helps or unlawful means, to bring thyself out of them?

6. Hast thou heeded too much superstitious observations, or dreams, or fortune-tellers, or vain predictions of men, so as to give credit to them; or lots, so as to attempt the knowledge of some secret thing by them?

Guilty or not guilty of transgressing the Second Commandment, in all, or any of these instances?

1. Hast thou framed in thy mind any bodily shape or form of God, or worshipped Him by an image, or given that honour to

Saint or Angel, which is due only to Himself?

2. Hast thou behaved thyself irreverently in any of thy addresses to Him, not kneeled, or religiously bowed thyself before Him?

3. Hast thou at any time wilfully omitted prayers, public or private, and been glad of a pretence to do so?

4. Hast thou contented thyself with coldness and deadness, or wandering thoughts in thy prayers; or drawn near unto God with thy lips, when thy heart hath been far from Him?

5. Hast thou been more careful of the outward ceremonial part of thy worship, than of the inward and spiritual?

Guilty or not guilty of transgressing the Third Commandment, in all, or any of these instances?

1. Hast thou in thine ordinary conversation used any rash oath, or eager execration?

2. Hast thou perjured thyself, or sworn any thing false, knowing it to be so?

3. Hast thou designed to abuse thy neighbour by failing in any engagement which hath been in thy power to perform?

4. Hast thou seriously considered and bewailed thy frequent and dangerous violations of that great and solemn vow which thou madest to God in thy Baptism? As also the breach of any other religious and deliberate vows and promises made in times of adversity, or, at any other time, unto Him?

5. Hast thou unduly regarded, or irreverently treated any of those persons or things whereon the Name of God is called, as His Priests, Word, Sanctuary, &c.?

6. Hast thou by a vile and wicked life given occasion unto others to blaspheme the Holy Name of God?

Guilty or not guilty of transgressing the Fourth Commandment, in all, or any of these instances?

1. Hast thou profaned the Lord's Day, or any other Feasts or Fasts of the Church, by intending too much thine own business, and not devoting them chiefly to holy exercises, whereunto they were assigned?

2. Hast thou been satisfied in them with the bare use of means, without any regard to practice?

3. Hast thou neglected to shew forth in them thy charity to those who stand in need of it?

4. Hast thou, in them, neglected prayer, or reading the Holy Scriptures, or receiving the Communion?

5. Hast thou profaned the Lord's Supper; either, first, by coming to it ignorantly, or without examination, or without contrition and purposes of new life; or, secondly, by behaving thyself irreverently at it without devotion and spiritual affection; or thirdly, by neglecting to keep the promises made at it?

6. Hast thou been careless of assigning some set and solemn times to humble thyself for thy sins, or of calling thyself to a daily account for them, or of acting revenge upon thyself by fasting, and other acts of mortification?

Guilty or not guilty of transgressing the Fifth Commandment, in all, or any of these instances?

1. Hast thou refused obedience to the lawful commands of the Queen, or any in

authority under her; or sown sedition among her people?

2. Hast thou grudged her just tributes, or judged and spoken evil of her?

3. Hast thou grieved or despised thy spiritual Fathers, such as labour for thy soul?

4. Hast thou sought to withhold from them their just maintenance?

5. Hast thou forsaken thy lawful Minister to follow factious teachers and conventicles?

6. Hath thy behaviour been stubborn and irreverent unto, and hast thou despised thy natural Parents; either first, by publishing their infirmities; or secondly, by contemning their counsels; or thirdly, by murmuring at their government?

7. Hast thou neglected, on any occasion, to assist them to thy power, or to offer up daily prayers to God for them?

Art thou a parent, and

8. Hast thou been careless of instructing thy children betimes in the ways of God, but for want of timely correction suffered them to run into customs of sin; or encouraged them thereto by thine own evil example?

9. Hast thou discouraged them by harsh and cruel usage, and not provided for their subsistence according to thine ability?

Art thou a Brother or Sister, and

10. Dost thou want affection toward thy brethren or sisters, but sometimes harbourest envyings and heart-burnings in thy heart towards them?

Art thou an Husband, and

11. Hath thy behaviour been unkind, froward, and unquiet towards thy wife, not bearing with her infirmities?

12. Hast thou neglected to pray for her, and not endeavoured to advance her good, spiritual as temporal?

Art thou a Wife, and

13. Hast thou striven for rule and dominion over thy husband, and resisted his lawful commands, and not prayed for him?

Art thou a Master, and

14. Hast thou used thy servants cruelly and tyrannically?

15. Hast thou been careless of their souls; either first, by not providing them means of instruction; or secondly, not admonishing them when they commit sin; or thirdly,

not allowing them time for prayer, and the worship of God?

Art thou a Servant, and

16. Hast thou disobeyed the lawful commands of thy master?

17. Hast thou murmured at his rebukes?

18. Hast thou purloined his goods, or carelessly wasted them?

Guilty or not guilty of transgressing the Sixth Commandment, in all, or any of these instances?

1. Hast thou hastened thine end by wilful intemperance and disorderly living?

2. Dost thou want bowels of mercy and compassion to thy poor neighbours, and not minister unto their necessities?

3. Art thou guilty of murder, secret or open?

4. Hast thou wished in thine heart the death of any of thy neighbours or relations?

5. Hast thou maligned, and been causelessly or sinfully angry with thy neighbour? Hast thou borne any hatred, or malice, or revenge in thy heart towards him?

6. Hast thou not rejoiced in his good success, but envied his welfare?

7. Hast thou drawn any to drunkenness, or other vices which may bring diseases, or death?

8. Hast thou maimed or hurt the body of thy neighbour?

9. Hast thou stirred men up to fighting or quarrelling?

10. Hast thou rashly wished thine own death?

Guilty or not guilty of transgressing the Seventh Commandment, in all, or any of these instances?

1. Hast thou actually defiled thy neighbour's wife, or thy body by adultery, fornication, lasciviousness, uncleanness, either of hand or eye?

2. Hast thou deliberately pleased thyself with, and consented unto any foul lascivious thoughts, impure fancies and desires?

3. Hast thou delighted thyself in wanton company, in unchaste songs, or filthy obscene talking?

4. Hast thou not laboured to subdue thy body by fasting, or other severities, but rather pampered it to heighten thy lust?

5. Hast thou patched or painted thy face,

or otherwise adorned thy body with a design of rendering others lustful or carnally desirous of thee?

6. Hast thou been proud of thy apparel, or bestowed too much time, care, or cost about it?

Guilty or not guilty of transgressing the Eighth Commandment, in all, or any of these instances?

1. Hast thou been content with that state, whatever it be, wherein thou art?

2. Hast thou been idle or negligent in that condition of life whereunto thou art called?

3. Hast thou been too vehement upon, or spent too much time at lawful recreations; or been at any time drawn by them to anger or covetousness?

4. Hast thou not been so exact in paying and dealing with those thou hast traded with as thou wert able, and in justice wert bound?

5. Hast thou in buying or selling used arts of deceit, or exacted on the necessities of thy neighbour?

6. Hast thou by violence, or colour of

law, or cozenage, or any other undue means, taken from thy neighbour what belonged not to thee?

7. Hast thou kept back the wages of the servant and hireling?

Guilty or not guilty of transgressing the Ninth Commandment, in all, or any of these instances?

1. Hast thou been forward to believe ill reports of thy neighbour?

2. Hast thou causelessly suspected, or rashly judged of him?

3. Hast thou invented, or said any thing false that hath been injurious to his good name and reputation?

4. Hast thou falsely denied the truth, or refused at any time to bear witness unto it, either out of fear or flattery?

5. Hast thou willingly given ear to slanderers, busy-bodies, and such as go about with lies?

6. Hast thou pleased thyself in raising and whispering vain and fruitless lies?

7. Hast thou railed at thy neighbour for any injuries done unto thee?

8. Hast thou despised, or scoffed and derided him for his infirmities?

9. Hast thou dissembled, or dealt doubly with him?

10. Hast thou been desirous to seem and to be reputed, greater or better than thou art?

Guilty or not guilty of transgressing the Tenth Commandment, in all, or any of these instances?

1. Hast thou at any time inordinately lusted after what belongs to others?

2. Hast thou entertained secret covetings in thy thoughts, with any delight or complacency in them?

3. Hast thou harboured a thought or desire to hurt, or any way prejudice thy neighbour?

Lord have mercy upon us, and incline our hearts to keep His Laws.

COLLECTS

FOR PARTICULAR GRACES.

For Faith.

ALMIGHTY God, whom without Faith it is impossible to please; grant me, I beseech Thee, so perfectly to believe in Thy Son Jesus Christ, that my Faith in Thy sight may never be reproved; and being called to the knowledge of Thy grace, and Faith in Thee, and admitted into the fellowship of Christ's religion, I may eschew those things which are contrary to my profession, and follow all such things as are agreeable to the same, through Jesus Christ our Lord. *Amen.*

For Hope.

BLESSED Lord, who hast caused all Holy Scriptures to be written for our learning; grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, I may embrace, and ever hold fast the blessed Hope of everlasting life, which Thou hast given us in our Saviour Jesus

Christ; and that I may therefore purify myself, even as He is pure, that when He shall appear again with power and great glory, I may be made like unto Him in His eternal and glorious Kingdom, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

For the Love of God.

O God, who hast prepared for them that love Thee, such good things as pass man's understanding, pour into my heart such Love towards Thee, that I loving Thee above all things, may obtain Thy promises which exceed all that I can desire, through Jesus Christ our Lord. *Amen.*

For Charity.

O Lord, who hast taught us, that all our doings without Charity are nothing worth; send Thy Holy Ghost, and pour into my heart that most excellent gift of Charity, the very bond of peace, and of all virtues, without which whosoever liveth, is counted dead before Thee. Grant this for Thy only Son, Jesus Christ's sake. *Amen.*

For Chastity.

O Holy Jesus, who wert conceived in the womb of a Virgin, I beseech Thee grant Thy servant grace to withstand all temptations of the flesh, and with a pure and clean heart to follow Thee the only God, even for Thine own mercies and merits' sake. *Amen.*

For Contrition.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are Penitent: create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

For Devotion.

Most great God, who hast not only permitted but invited us needy and miserable creatures to present our petitions to Thee: O let me set a true value on this most invaluable privilege. I come unto Thee, O Lord, as a worm to my Sovereign Maker, I come as an heinous offender to a just and

severe Judge; let, I pray Thee, mine addresses to Thine house be with a Reverence some way answerable to Thine awful Majesty; give me an hearty desire to pray, and such a pure intention and fixedness of mind upon Thee, that I may no more incur the guilt of drawing near to Thee, with my lips, when my heart is far from Thee: but may so ask, that I may receive; seek, that I may find; knock, that it may be opened unto me; that so, from praying to Thee here, I may be translated to the praising Thee eternally in Thy glory, through Jesus Christ our Lord. *Amen.*

For the Fear of God.

Most great God, who only art high, and to be feared, O put Thy Fear into my heart, that I may not sin against Thee; let me never so misplace my Fear as to be afraid of man, whose breath is in his nostrils: but fill me, O Lord, with the Spirit of Thy holy Fear, which is the beginning of wisdom, and let it preserve me in a perpetual conformity to Thy Will in all things, through Jesus Christ our Lord. *Amen.*

For Contentedness.

O God, Heavenly Father, who by Thy Son Jesus Christ, hast promised to all them that seek Thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance; keep me I beseech Thee, under the protection of Thy good providence, and learn me in whatsoever state I am, therewith to be Content: grant me grace to forsake all covetous desires, and inordinate love of riches, and so to pass through things temporal, that I finally lose not the things eternal; but that among all the sundry and manifold changes of the world, my heart may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

For Diligence.

O Lord, who in Thy Holy Gospel didst sentence the slothful and unprofitable servant to be cast into outer darkness; grant that I may not stand here all the day idle, but may give all Diligence to make my calling and election sure; make me in some measure useful to myself and others, both as to this and a better life. O let me never

lay mine eyes to sleep, nor mine eyelids to slumber, but learn and labour to get my own living, and to do my duty in that state of life, whereto it hath pleased Thee to call me, through Jesus Christ our Lord. *Amen.*

For Humility.

Almighty God, who resistest the proud, and givest grace to the humble; mercifully grant that I may follow the example of the great Humility of Thy blessed Son, who did humble Himself to take upon Him our flesh, and to suffer death upon the cross: convince me that I am less than the least of all Thy mercies; that as I am vile in myself, so let me be vile in mine own eyes, and may therefore esteem every man better than myself. Grant this, O Father, for Thy Son Jesus Christ's sake. *Amen.*

For Justice.

O Thou King of Righteousness, who lovest Righteousness, and art mighty to save; give me grace to obtain this love of Thine by cleansing my heart and hands from all fraud and injustice; O grant that I may most strictly observe that sacred rule of doing

unto all men, as I would they should do unto me; that I hurt no body in word or deed, but be true and just in all my dealings; that so keeping innocency, and taking heed unto the thing that is right, I may have peace at the last, even peace with Thee, through Jesus Christ our Lord. *Amen.*

For Meekness.

Almighty God, who hast given Thine Only Son to be unto us both a Sacrifice for sin, and also an Ensample of godly life; give me grace to learn of Him who was meek and lowly of heart, to put on bowels of Mercy, Meekness, and Long-suffering; to be so far from offering the least injury, that I may never return the greatest; and grant, I beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that I may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

For Sincerity.

O Holy Lord, who searchest the heart, and triest the reins; try me, I beseech Thee, and seek the ground of my heart; purge it

from all Hypocrisy, and suffer not any accursed thing to lurk within me; give me Truth in the inward parts, to be pure in heart, that I may be qualified to see Thee in Thy Kingdom, through Jesus Christ our Lord. *Amen.*

For Temperance.

Gracious Lord, who refreshest us with Thy good creatures, and art the Author of all good things which we do enjoy; give me grace, I pray Thee, to use them with thankfulness and Moderation; let me never be overcharged with surfeiting and drunkenness, nor my table be ever made a snare unto me; but that I may so eat and drink, that my flesh may be subdued to the Spirit, and I may ever obey Thy godly motions in righteousness and true holiness, to Thy Honour and Glory, through Jesus Christ our Lord. *Amen.*

For Thankfulness.

Gracious God, who hast taught me, that it is a joyful and pleasant thing to be Thankful; suffer me not, I beseech Thee, to lose my part in that Divine pleasure, but

make me truly and unfeignedly Thankful to Thee for all Thy mercies; let Thy mercies lead me to repentance, and give me grace to improve them all to the advancement of Thy glory, and the furtherance of my salvation, through Jesus Christ our Lord. *Amen.*

For Trust in God.

O God, who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love; grant, I pray Thee, that I may lean only upon the hope of Thy heavenly grace, and in all my troubles put my whole Trust and Confidence in Thy mercy, casting all my care upon Thee, and being careful for nothing, but to keep Thy testimonies, and think upon Thy commandments to do them. Grant this, O Father, for Jesus Christ His sake. *Amen.*

For Perseverance.

O Lord, raise up, I pray Thee, Thy power, and come among us, and with great might succour me; that whereas through my sins and wickedness, I am sore let and hindered in running the race that is set before me, Thy bountiful grace and mercy

may help and strengthen me to hold out unto the end, that so I may be saved; to be faithful unto death, that I may receive a crown of life; nourish me, I pray thee, with all goodness, and of Thy great mercy keep me in the same, through Jesus Christ our Lord. *Amen.*

Non potuisti una hora vigilare Mecum?

A MEDITATION FOR EVERY DAY IN THE WEEK.

Monday's Meditation.

OF THE END FOR WHICH I WAS BORN.

My God, who is not capable of any accession of glory or happiness by bringing me into this world, yet hath been pleased to bring me out of nothing and give me a being, that so He might make me the object of His love; and hath now placed me in a condition far above all His other creatures, except His Angels; and as all His other creatures are subservient to my use, so hath He also ordained those heavenly pieces of His creation to be ministering Spirits for my protection and advantage; and hath given me an understanding, will, and memory; a body, vigorous, active, fit for employment of several kinds. But surely as I did not make myself, nor give myself those endowments; so am I not to think that I am made for

myself, or to serve myself alone; No! I am told by Solomon, that God made all things for Himself; and if all things, then myself too, who enjoy no small share of His loving kindness; and therefore now I am not free, and at my own appointment and disposition in the world, but am obliged to perform the things for which I was sent into this habitation: and upon my most serious recollection I am convinced, that for no other matter or cause or end, I was born or placed here, but only to serve God in this life, and by this service to gain heaven and salvation in the life to come. Moses tells me, that we were *created*, that we should be an holy people to serve our God; and for this end we were *redeemed*, (Luke i. 74, 75.) to serve God "in holiness and righteousness all the days of our life." Since then it is thus, that the end and final cause of my being in this world is to serve God, and thereby to work out my own salvation, whatsoever thing I do, or bestow my time in, which is either contrary, or impertinent, or not profitable to this end, though it were to gain kingdoms, it is but vanity and lost labour, and such as will turn in time to grief and repentance, if I change not my courses; because it is not the matter for which I came into this world, nor for which I shall be demanded an account, except it be to receive judgment and punishment for the same. Again, seeing my only

business and affair in this world is to serve my Maker, and save my own soul, and that all other creatures here are but to serve my use to that only end, I desire to be indifferent to all these creatures, as to riches or poverty, to health or sickness, to honour or contempt; and I will endeavour to desire so much or little of either of them as God sees best for me to the attainment of the said end, which is the serving of God, and the weal of my own soul. And now, O my soul, I must take thee off from all vain and sinful delights, and from all immoderate use of those that are most innocent; and fix my endeavours, and all my actions upon those things which may conduce to those ends, resolving to spend this day accordingly.

A SHORT EJACULATION FOR THIS DAY.

LORD, since Thou hast made me a reasonable creature, let me not be more unreasonable than the beasts, who do all according to the rules Thou hast set them; grant that I may do nothing this day but what may advance Thy glory, and my own happiness. *Amen.*

Tuesday's Meditation.

OF GOD'S LOVING KINDNESS TO MAN.

WHEN I consider the parts of my body, or the faculties of my soul, I am astonished at my own dull heart, that I should so ungratefully spend my days without considering the

manifold mercies of my God. How many poor creatures do I behold, whom nature hath rendered ridiculous by some deformities, in either misplacing, adding, or taking away some of their members; or else by palsies, breaking of bones or some other diseases or sad accidents, have been made utterly useless when they were made; whilst my God hath sent me into the world completely built, and hath ever since preserved me thus without any of those blemishes or sad inconveniences, which I see many, that are better than myself, labour under. And then, my reason is perfect and clear without any imperfection, serves me upon all occasions to contrive and manage all those affairs I am engaged in; whereas many are so stupid and ignorant, so sottish and foolish, that they little differ from the very beasts that tread upon the grass, and cannot in any services be useful either to themselves or others. But, besides all these and the other advantages I enjoy in common with all Christians, as, my being created in the likeness of nothing but Himself, to no other end but to be His honourable servant in this world, and His copartner in Kingly Glory for all eternity in the world to come; besides the redemption and preservation which I am entitled to; yet if I do not wretchedly oppose His various contrivances for my eternal good, I have many advantages in my education and in

the daily passages of my life, being assisted by good books, frequent instructions, constant examples, and daily devotions, which many good people have not the opportunity of. And now I am ashamed of my ingratitude to so good, so great, so bountiful a Lord, and resolve with myself for the time to come to amend my life, and my former behaviour to Him. And since I know there is nothing, O Lord, which doth so much displease Thee or dry up the fountain of Thy mercy, or so binds Thy hands from doing good, as doth ingratitude in the receiving of Thy benefits, wherein I have hitherto exceeded all others; but I have done it, O Lord, in mine own ignorance, not considering Thine infinite gifts bestowed on me, or what account Thou wilt demand for the same; but now seeing Thou hast vouchsafed to make me worthy of this especial grace also, whereby to see and know my own error, I hope hereafter, by direction of the same grace, to shew myself a better child towards Thee. O my God, I am vanquished at length with consideration of Thy love; and how can I have the heart to offend Thee hereafter, seeing Thou hast preserved me so many ways with benefits? Can I have hands to lift up against Thee, who hast given up Thine own Hands to be nailed upon the Cross for me? No! I trust not to return to such iniquity for the time to come, to which,

I beseech Thee, for Thy mercies' sake, from Thy holy throne of Heaven, to say, *Amen.*

THE EJACULATION FOR THIS DAY.

LORD, as Thy mercies do surround me, so grant that my returns of duty may abound; and let me this day manifest my gratitude by doing something well-pleasing unto Thee. *Amen.*

Wednesday's Meditation.

OF SIN.

WHEN I reflect upon the displeasure which God hath to sin, to be so great, that He hates all those that work iniquity, that both the wicked man and his wickedness are hateful in His sight; and finally, that the whole life of sinners, their thoughts, words, yea, and their good actions also, are abominations unto Him, whilst they live in sin; and that, which is yet more, He cannot abide nor permit the sinner to praise Him, or to name His testimonies with his mouth, as the Holy Ghost testifieth. When I consider all this, I cannot but tremble with fear, lest I should be one of that number; having carelessly and vainly, and in many things sinfully, passed away my days and years without so much as a serious inquiry into my own life, or how I might give an account to my God; and when He hath called unto me, and invited me by any of His gracious methods to good,

I have rather yielded to the vain and sinful complacencies of my tempting companions, and have too often chosen to hearken to, and follow them in their alluring customs, than to yield myself to His heavenly Will, and the invitations of His Holy Spirit: nay, since I have more solemnly dedicated myself to His service, and have had the paths of piety smoothed and made plain for me to walk in with ease and delight, and have had a guide to instruct me in the ways of His commandments; yet I still feel a coldness in my best performances, and my heart is ever ready to retreat from holy duties, and willing again to withdraw me into the customary paths of this foolish world: and my treacherous soul is ready to argue on their side, to defend and presently to excuse its ways, by saying, "Pride is a point of gentry, and having a "just esteem of myself; that gluttony and "pampering my flesh is a warrantable en-"joyment of the creatures; that anger and "revenge are both effects of a noble mind "that must not tamely put up with affronts "or disrespects; that lasciviousness is but a "trick of youth; that the immoderate and "expensive artifices of clothing, washing, "patching, and adorning, about which so "much time is frequently spent, are but the "innocent setting off that beauty and comely "feature, which, they say, was purposely "bestowed by God to be set out to best

"advantage for admiration and delight." Thus am I ensnared by the bewitching example of others to betray my own reason, so as to have too kind thoughts of all vices and fooleries of mankind; I shall one day find that such pleasant devices and dreams will be turned into tears, and such fond conceits into doleful lamentations; for I know God will not be jested with, and that He is the same God still, and will ask as severe an account of me, as He hath done of others before. Therefore, my soul, I will drive out of my heart all vain and foolish complacencies in any thing that may withdraw me from my duty, or engage me into sin; and I will, by God's assistance, spend my remaining days so carefully, as not willingly to commit any thing I know to be a sin, or do any action that I think may offend my God.

THE EJACULATION FOR THIS DAY.

O Lord, let me not this day add to that heap of sins which I stand guilty of, but give me grace to pass it innocently, that neither in thought, word or deed, any offence may pollute my soul. *Amen.*

Thursday's Meditation.

OF DEATH.

I do now appear before my God a living object of His favour; but how soon the

scene may change, and I go hence, is not yet discovered to me; possibly this very day may be the last that I shall ever count, and the same earth, which I do now so negligently tread may speedily receive me into her cold embraces. Nor is the way by which I shall pass from hence less uncertain than the time; for I cannot recount how many ways I may fall into those hands of my eternal Judge, whereof St. Paul conceives great horror in only thinking. One little stone falling from the house top as I pass by, one slip of my horse, or fall of my coach as I ride, one sudden mischance of a million that may befal me, is able to bereave me of this life, and cast me into that everlastingness, out of which the whole world shall not be able to deliver me. And if I could triumph over all these sad accidents, and had assurance that nothing of mishap should befal me to hurry me to my grave; yet I have a war within me, a seed-plot of corruption which will at length by degrees eat out my juice and marrow, and certainly return me to that dust from whence I took my being; and all those friends and relations who profess so much kindness, and are my companions in my merriment, will endeavour to avoid the sight of me, and leave me a pale carcass to be sacrificed to the gaping grave, and think no more of me than I am used to do of those I now survive.

Possibly some one or other dear friend may passionately follow my hearse, and mix some days and nights with tears for my departure. But alas! when the black attire of funeral is over, and all my acquaintance dismissed to their several houses, I am lodged in a condition uncapable of alteration; my body falls to dust, and is mingled with its own ruins; but my soul, that appears before the tribunal of that strict inquiry, that leaves no circumstance unsearched, but takes cognizance of all the passages of my life: and accordingly I am dismissed into an endless condition of happiness or woe; and this condition I must undoubtedly one time or other arrive at, through the gate of death. O then let me daily, nay hourly, provide for that passage! I will by frequent meditation of my death, suppress all growth of sin in me: I will think of the cold sweat of death, and by that allay all heat of wanton thoughts; I will think how meanly clad I shall enter into my coffin, only a shroud and other dresses fitted to cover me from undecency; and this thought shall keep me from complacency in rich attire and haughty deckings; I will think how pale and wan, and loathsome I shall then appear, and by that thought I will subdue and mortify those pleasing conceits I am too apt to entertain; I will contrive the spending of my days, so as every day may something advance my preparation for a blessed sentence.

THE EJACULATION FOR THIS DAY.

O LORD, deliver me from the corruption of my own life, that so when I die, my corruptible may put on incorruption; and let me this day do something that may add to my comfortable departure out of this life. *Amen.*

Friday's Meditation.

OF JUDGMENT.

As soon as I have bid adieu to the world, and am arrested by the cold hands of death, I must appear before my Judge, stripped of all my ornaments, and forsaken of all my companions; the Book which shall be opened, and whereby my cause must be discerned, shall be the evidence of my deeds and actions in this life, recorded in the testimony of my own conscience, and in the infallible memory of God's unsearchable wisdom; so that this account will be most exact and exquisite, not omitting the least error or offence that I have committed or passed in all my life; and then my particular reward or punishment will be assigned to my own self, conformable to the quality of this account, wherein sentence of life or death is to be pronounced accordingly, and that without ever being recalled. But besides this, there will be another day of my appearance too, when all the world shall

appear at the same general Sessions, and then my body shall rise with me again to partake with me either in joy or torment, according as it hath been instrumental in my good or bad actions, and as it hath acted in those virtues or vices which my soul did exercise; and there my Saviour Christ who was contemptible in this world, and dishonoured publicly, and put to confusion with the rest of His Saints and Martyrs in the sight of all men, shall then shew His Power and Majesty in the sight of all His creatures together, but especially of all His wicked enemies, who after that day are never to see nor behold Him more; and then too my own happiness or misery will have its full completion, and receive all the degrees which it is capable of. For men, when they die, do not commonly carry with them all that good or evil which they have wrought, having left behind them divers things which may increase their good or ill deservings after their death; as their examples, their instructions given to others, their temporal faculties or abilities, books, preachings, exhortations, and other like means, whereby good or evil may proceed after their departure, the reward whereof cannot so continently be assigned to them; for that their joy and punishment, in the places where they are, may daily be augmented by the hurt or good that may be wrought in this

world, by the means they left behind them; so tis believed by divers, that the glory of St. Paul is increased daily in heaven, and shall be unto the world's end, by reason of them who do daily profit by his writings, and raise examples of good life upon the earth: as also on the contrary part, that the torments of heretics are continually augmented by the number of them who are from time to time corrupted by their seditious and pestilent writings; the like they hold of dissolute poets, and other loose writers, who have left behind them lascivious, wanton and carnal poems; as also of negligent parents, masters or teachers, who by their carelessness and evil examples gave occasion to corrupt their children, scholars, or servants committed to their governments and instructions. But after this general Day of Judgment once past, there shall be no more place of pretending upon earth to either good or evil; for that the world there and then shall have an end, and final sentence be pronounced of whatsoever hath passed from the first foundation and establishment thereof. And is it thus, O my soul, that I must one day undergo so strict a scrutiny, that I cannot avoid so final a condition? I will surely then, clearing and casting up all accounts and reckonings of my traffic and stewardship in this worldly pilgrimage, according to the advice of my

God, have a careful and continual remembrance and consideration of it, as of the greatest and most important business that ever I shall deal in; and I will look upon it as the most forcible means to restrain me from sin that possibly may be amongst frail men in this life. Good God, what a wonderful meeting will this be! how joyful to the good, and how lamentably doleful and terrible to the wicked! The godly and righteous being to receive their bodies, wherein they lived, into the league and fellowship of their eternal bliss, shall embrace them with all possible sweetness and delight: but the miserable damned spirits beholding the carcasses which were the instruments and occasions of their sin, and when well knowing that their unspeakable torments shall be increased by their mutual conjunction and association, shall abhor and detest the same and curse the day that ever they were acquainted. And can I now think fit any longer to delay my preparation for this terrible day? I will now enter into a true judgment of myself, my life, state, and actions, that so I may prevent the danger of that day: I will prepare myself, and accept of that good counsel of my Jesus and watch for that day, that so I may be able to stand in that fiery trial: and my blessed Lord give me His Grace to look better about me, than ever yet I have done. *Amen.*

THE EJACULATION FOR THIS DAY.

My God, the Apostle tells me, that if I will judge myself, I shall not be judged of the Lord. O assist me with Thy Holy Spirit, to ransack my polluted heart, that I may this day find out and forsake whatsoever Thou abhorrest, that so I may meet my Saviour at that great day of Judgment, with a pure and penitent heart. *Amen.*

Saturday's Meditation.

OF HELL AND THE CONDITION OF THOSE THAT ARE DOOMED TO IT.

I am surprised with horror and amazement when I do but reflect upon this place, and am no less astonished to consider what God hath revealed to us in the Scripture, touching the dreadful circumstances of hellish punishments, and yet to see how little the wicked men of this world do fear and indeed how little I myself have regarded them; I have not suffered the thought of Hell to dwell upon my spirits, lest it should prove too great an allay and hindrance to my pleasures and earthly contentments. But I am well assured, that this is the only time wherein I may avoid all; now is the season when I may put myself out of danger of all these terrible

matters; and therefore this very day I will resolve to fix them in my thoughts, for I know not what shall become of me tomorrow; it may be, my heart will then be as hard and as careless of all these affairs as it hath been heretofore. Besides, I know that it cannot be very long before I must be judged; and that the pains are intolerable and yet eternal, which do attend and expect the wicked; I confess them most unfortunate and miserable, who for pleasure or commodity of this world are fallen into them; what then should hinder me to dispatch myself of all impediments, and break violently from the charms of this wicked world which hinder me from this true and zealous resolution? Why should I sleep one night, seeing this night may chance to be my last? I know if I come there with any guilt upon my soul, any sin unrepented of, I must stand to that which is past, and according to my former demeanour must receive my doom. I shall behold a Judge there, whose face I cannot avoid, whose wisdom I cannot deceive, whose equity I cannot bow, whose severity I cannot mollify, whose indignation I cannot appease, whose determination I cannot alter, and from whose sentence I cannot possibly appeal. Alas! what will all those delicate people do at that instant, who live now in ease and pleasure, and can take no pains in the ser-

vice of God, nor abide to hear the naming of that day? What shift, I say, will they find out in their extremities? Whither will they turn themselves? Whose help will they crave? They shall see all things cry vengeance round about them, all things yield them cause of fear and horror, but nothing any spark of hope or consolation: above them they shall behold the Judge offended with their wickedness; beneath them, Hell opened and the cruel furnace ready prepared to receive them to torment; on their right hand shall be their sins accusing them; on their left, the devils ready to execute God's eternal sentence upon them; within them shall lie their own consciences gnawing, without them all damned souls bewailing; and on every side the whole world burning. And whilst the saved are rejoicing and singing praises to their Saviour, the damned will be blaspheming and cursing the day of their nativity. Consider the intolerable upbraiding of those most insolent infernal spirits against the miserable condemned souls which are delivered to their prey; with how bitter scoffs and taunts will they drag them to their torments; consider the eternal separation that must then be made of fathers and children, mothers and daughters, friends and companions; the one to glory, the other to misery, without any hope ever to see or hear

any more the one the other; and that which will be as great a grief as any of the rest, the son or daughter going to rest or joy shall not take pity of their own parents or friends that are carried to calamity, but rather shall rejoice thereat, for that it redoundeth to the glory of God for the execution of His justice. O my soul, who art now considering of these things afar off, and then shalt be present to see actually before thine eyes, what a doleful separation will that be! What a parting! O let me think seriously, where will all my delights, recreations, and vanities be at that day, all mine and my Parents' pleasures and pastimes, and our pride and bravery in apparel, our glittering in gold, and sweet savours and perfumes, our honours and adorations of cap and knee, our adulations of flatterers, our delicate fare and dainty dishes, our wanton dalliances and pleasant entertainments! Where are all our friends and merry companions, accustomed to laugh and disport the time with us! Are all now gone! O vanity of vanities, when we have most need of them they are farthest from us, and the remembrance of them shall do nothing but torment us! O how sour will the pleasures past of the world seem at that day! How doleful will the cogitations thereof be unto us! How frivolous a thing all the delights, dignities, riches, offices, and

other preferments, wherein we take such excessive satisfaction now, and do weary our spirits for gaining the same! And on the contrary side, how joyful will that person be at that instant, who hath attended to lead a virtuous life in resisting of sin and doing good works, albeit it were with much pain and contempt in the world! Most happy creature shall he or she be that ever they were born, and overwhelmed with joy that ever they walked the paths of religion; and no tongue but God's can express their happiness. And this by God's grace shall be the business of my remaining days.

THE EJACULATION FOR THIS DAY.

Holy Father, season my soul with such a dread of eternal torments, that no temptation may so bewitch me as to commit any thing that may bring me in danger of them; and let me this day order my steps so vigilantly, that I may contract no stain, which may occasion Thy displeasure towards me, for Jesus Christ's sake. *Amen.*

Sunday's Meditation.

OF HEAVEN AND THE JOYS OF THAT PLACE.

If a poor afflicted man, that were out of his way, wandering alone in a deep miry dirty lane, in the midst of a dark and tem-

pestuous night, far from company, destitute of money, beaten with rain, terrified with thunder, stiff with cold, wearied out with labour, almost famished with hunger and thirst, and near brought to despair, with a multitude of other miseries; should upon the sudden, in the twinkling of an eye, be taken out of that affliction, and be placed in a goodly, large, and rich palace, furnished with all kinds of clear lights, comfortable fires, sweet savours, dainty meats, soft beds, pleasant music, delicate apparel, and honourable company, all prepared for him alone, and all to attend his coming, to receive and embrace him, to serve and honour him, and to crown and appoint him King for ever: what would this poor man do? How would he look? Certainly his heart would be ravished with that sudden and exceeding greatness of so unestimable a comfort. Yet so shall it be, and much more, with those happy souls that come to Heaven from the troubles of this life; for never was a cool shade so pleasant in a hot summer's day, nor a well-spring to the poor traveller in his greatest thirst of the summer, nor the repose of an easy bed to a wearied servant after his labour at night, as shall this rest of Heaven be to a wearied soul that comes thither. St. Paul tells us, *That we shall see God face to face;* St. John tells us, *That we shall see God as He is;* both the Apostles intimating

that all happiness is comprised in that: and the reason of all this is, because all the pleasures, delights, and contentations of this world, wherein mortal men do solace themselves, being nothing else but little pieces of God's incomprehensible felicity; the same are contained, and much more perfectly in God Himself, from whom they are derived: so that they are in their own nature imperfect unto men; but now in seeing God, we shall see all the goodness and perfection of worldly things compact and united together, and presented unto us all at once: and then this flesh of ours that now is so cumbersome, grievous to the mind, that now is invested with so many inconveniences, subject to so many mutations, vexed with so many diseases, defiled with so many corruptions, replenished with so many miseries and calamities, shall then be made glorious and most perfect to endure for ever without change or mutation, and to reign thus with our souls everlastingly. O what a joyful day will that be to thee, having lived in the fear of God, and having now achieved in His service the end of thy pilgrimage! thou shalt come at thy death to pass from misery and labour, to life and immortality; and in that passage, when others begin to fear, thou shalt lift up thy head in hope: what a day of joy shall that be unto thee, when thy soul slipping out of prison and conducted by the Angels into

the tabernacle of Heaven, shall be received there with the honourable company and troops of that place, with all those blessed Spirits, with Cherubims and Seraphims, Patriarchs, Prophets, Martyrs, Virgins, Innocents, Confessors, holy Bishops, and other Saints of God! All which, as they did rejoice at thy conversion from sin, so shall they triumph now at thy coronation and glorification. What joy will thy soul receive at that day, when she shall be presented by her good Angel into the presence of all those princely States, before the Seat and Majesty of the Blessed Trinity! What recital and declaration of all thy good works done, and troubles suffered for the love and service of God Almighty! When, I say, these blessed Spirits shall lay down in all that honourable consistory, all thy virtuous acts with their particularities, all thy alms-deeds, all thy prayers, all thy fasting, all thy innocence of life, all thy patience in bearing injuries, all thy constancy and industry, all thy temperance in meats and drinks, all the virtues of thy whole life; when all, I say, shall be recounted there, all commended, all rewarded, shalt not thou now see the value and profits of holy living? Shalt not thou now confess from the bottom of thy heart, that gainful and honourable is the service of God? Shalt not thou now be most joyful, and bless the hour ten thousand times, when

thou first resolvedst to leave the slavery of this miserable world, to serve only so bountiful a Lord? Shalt not thou now think thyself beholden most deeply to him or her, that persuaded thee first to make this resolution? But yet more than this, when thou shalt look round about thee, and see what a port and haven of security thou art arrived at, and shalt cast back thine eyes upon those dangers thou hast passed, and wherein other men are in hazard, thy cause of joy shall greatly be increased, for thou shalt see now evidently, how infinite times thou wert in peril to perish in thy earthly pilgrimage, if God had not held His special Hand over thee; thou shalt now see the danger wherein other men are, the death and damnation wherein so many of thy friends and acquaintances have fallen, in the eternal pains of hell incurred by sundry that used to laugh and be merry with thee; all which shall augment thy felicity of this so fortunate a lot. And now for thyself, thou mayest be secure, thou art out of all dangers for ever; there is now no more need, or fear, or labour, or care; thy only exercise will be now to rejoice, to triumph, to sing Hallelujahs to the Lamb, that hath brought thee to this felicity, and will continue thee there for everlasting. Moreover, thy happiness will be much advanced by meeting with all thy godly friends in heaven, with father and mother, with

brethren and sisters, with kindred and relations, familiars and acquaintants; where mutual embraces and welcomings will still increase thy joy. Add to this the most triumphant exultation that shall daily be at the fresh arrival of new brethren and sisters coming thither from time to time, with the spoils of their enemies vanquished and conquered in this world. O what a comfortable sight will it be to see those heavenly mansions filled every day with men and women, to see the crown of glory set upon their heads, and that in all varieties according to the infinite variety of their combats and conquests; one for martyrdom and confession against the persecutor; another for virginity and chastity against the flesh; another for humility and poverty against the world; another for many conquests together against the devil. And now, my soul, thou hast been shewed a faint draught of Heaven, and sure thou canst not but from this dull prospect, long, desire, and even pant to gain a little of it. But there is no other way ever to arrive there, there is no hope to be crowned with this wreath of glory, but by a virtuous and holy life, by keeping of God's commandments; for it is not every one that saith, *Lord, Lord*, shall enter into the kingdom of Heaven, but they that shall do the will of the eternal Father of Christ, who is in Heaven. And I am well assured, that whatsoever hath been the sub-

ject of this week's meditation, either of my Creator or creation; of my particular end; or of the majesty, and bounty, and justice of my God and Saviour; as also of the account that He will one day demand of me; and of the punishments and rewards laid up for the life to come: all this, I say, hath been to bring me to a true sense and apprehension of my poor soul, and to engage me to a virtuous and holy life here, and so to guide me to inexpressible joy hereafter. The Lord God of Heaven give me grace to make use of all to those blessed ends. *Amen.*

THE EJACULATION FOR THIS DAY.

LORD, fix my heart so firmly on Thy everlasting joys, that nothing in this world may ever hinder my pursuits of them, and let this day's performances some ways advance my assurance of them, that so when I return to my earth, I may lie down in sure and certain hopes to be transplanted into those mansions, where all tears shall be wiped from mine eyes, and live eternally with my Saviour JESUS. *Amen. Amen.*

Glory be to God on high.

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